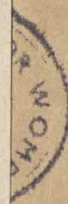


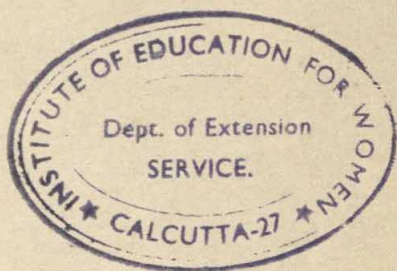
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PUT DEMOCRACY TO WORK



Put Democracy^c to Work

RUTH H. WAGNER



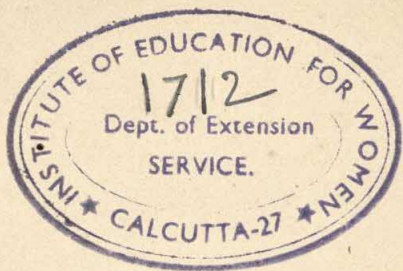
IVAH E. GREEN

Henry Schuman

NEW YORK



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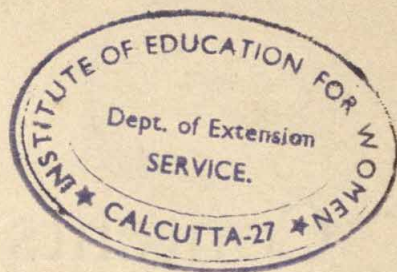


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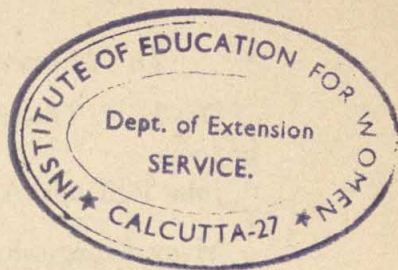
IN MEMORY OF OUR MOTHERS

DEC 5 1955

Contents

ONE	The Story of Democracy	3
TWO	The Meaning of Democracy	16
THREE	What is Communism?	22
FOUR	New Frontiers of Our Democracy	32
FIVE	Our Rights and Our Duties	44
SIX	All Men Are Brothers	48
SEVEN	A Thirty-Six Hour World	55
EIGHT	The Facts About Race	64
NINE	Thinking Geographically	69
TEN	The Interdependence of Nations	74
ELEVEN	How Organizations Help	81
TWELVE	The United Nations	95
THIRTEEN	The Declaration of Human Rights	107
FOURTEEN	Living Democratically Every Day	115
FIFTEEN	You Are Important	123
	Bibliography	128

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P R E F A C E

ALL of you know the word "democracy." You and your friends and your families use the word often, read it, and hear it spoken. You know it is an important word. Yet sometimes a much-used word is not really understood!

This book grew out of questions put to us by teachers. "How can we help our students understand what democracy really means?" they asked. "How can we explain the differences between democracy and communism?" "How can we make it clear to children and youth that 'all men *are* brothers'?"

"The essence of democracy," Dr. William Kilpatrick has said, "is *impartial respect for human personality*." But how can you develop that respect without learning some of the facts that underlie all human relations?

How, for example, can you speak with understanding about the "democratic way of life" unless you know how the idea behind that way of life has developed, and thus what the true meaning of the phrase is?

How can you hope to discuss communism unless you know something of the background and growth of communism? How can you accept the many statements you hear about "human brotherhood" without knowing the facts about "race"?

If you believe in democracy you believe that some day we shall achieve a world community where all men are free, and none is hungry, homeless, ill, or afraid. And, believing this, you will surely want to have a share in making this great dream of democracy come true.

Anne Jaffe, Visual Aids Department, American Friends Service Committee

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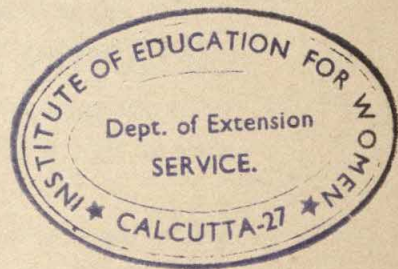
But the forerunner of action is *knowledge*. You need to know the facts that underlie the relations of human beings, of whatever country or shade of skin; and you need to know what is already being done on a world-wide basis to improve understanding among the peoples of the earth.

We hope that this book will help you discover that knowledge. We also hope that it will help you develop an "impartial respect for human personality."

Then you can really *put democracy to work*.

Ruth H. Wagner and Ivah E. Green

PUT DEMOCRACY TO WORK





Courtesy National Film Board, Canada

How did democracy come about, and how did we happen to adopt it in this country? Who invented the very word "democracy"?

CHAPTER ONE

The Story of Democracy

We will never bring disgrace to our country,
by any act of dishonesty or cowardice.

We will fight for the ideals and sacred things,
both alone and with many.

We will revere and obey our country's laws and
do our best to incite a like respect and
reverence in those above us, who are prone
to annul or set them at naught.

We will strive unceasingly to quicken the
public's sense of civic duty.

Thus in all these ways we will transmit our
country not only not less, but greater,
better, and more beautiful than it was
transmitted to us.

Athenian Oath

WHAT is democracy?

"That's easy to answer," you may reply. "I ought to know what democracy is. I *live* in a democracy."

Of course you ought to know! But, as every important question does, this one about democracy requires good, clear thinking. Let's put some of the basic facts before us and see how many of them you already know.

You know, of course, that you live in a country where citizens have the right to vote for men and women to represent them in the governing of the nation. That is why we say

we have a representative form of government. We elect representatives on the understanding that they are to carry out the will of the people. When they fail in this duty, we have an opportunity to choose other representatives.

You know, too, that our freedoms, which we also call civil liberties, are an important part of democracy: freedom of speech and press, freedom of thought and religion, freedom of assembly and petition. (Freedom of assembly means the right to hold meetings, and freedom of petition is the right to submit complaints or requests to, and have them considered by, the proper branch of the government.)

But is that all democracy means? Is that the whole story? There is more to it than that, as we shall see. And we think immediately of other questions: How did democracy come about in the first place, and how did we happen to adopt it in this country? Who invented the very word "democracy"?

The answers to these questions tell an interesting and important story. Let's begin with the last one first. It may surprise you to learn that the word democracy was invented by the ancient Greeks more than 2,500 years ago—more than 500 years before the time of Christ. It was formed out of two Greek words—a noun that means people (*demos*), and a verb that means rule (*kratein*).

The "spiritual" beginnings of democracy are still older than that, however, and may be traced as far back as our knowledge goes of how people lived on this earth. Of course, no historian can study all the records of history and then point to a spot on the map and say, "Democracy began *right here*—on a certain day, so many thousand years ago." But it is clear, nevertheless, that all through the ages people have been longing for and struggling to find a way of living that would give them protection as well as personal liberties—and, above all, happiness. This way of life has been described

in many ways and in many languages. But the words which probably best express it for us were written by Thomas Jefferson and are to be found in our Declaration of Independence.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their creator with certain inalienable rights, that among these are Life, Liberty, and the pursuit of Happiness.

In the earliest days people lived together in different kinds of family communities under their own laws. People also grouped together in clans and tribes and then in gradually larger and larger organizations—villages, cities, states, and vast countries under a single government.

We cannot say, of course, that when people lived in clans or tribes they had found the democratic way of life. For clan leadership was often intolerant, and customs burdensome—with the result that the people didn't have a great deal of freedom as individuals. Yet the members of the clan learned to work together and to be loyal to the group. And in this way they had taken the first steps toward democratic living.

However, we find the earliest important example of a whole government that called itself a democracy in Greece, under the leadership of Pericles (pronounced Pér-ik-leez; "Per" as in *peril*), who lived about 450 years before Christ. It should be pointed out that Greece was not a single nation then but a collection of "city-states." By looking at the map you will notice not only that Greece is a peninsula with a long and varied coastline but that the land itself is broken by mountains, rivers, lakes, and streams. Nature herself thus divided Greece into a number of separate regions.

In each of these regions the people united for protection against their enemies. Usually they built fortresses atop the

highest places, with their homes clustering about the foot of the hill or mountain. Then, for further protection, they built walls about their cities. The people who worked on the farms surrounding the cities usually sought the shelter of the city walls when they were in danger. These protective communities were the beginnings of the city-states.

It was in Athens, the most important and powerful of these city-states, that Greek democracy flourished. The principal ideal of the democratic movement in Athens was that all adult male citizens should have equal right to take part in the operations of the government. That was the great political idea of Greek democracy—that government was the business, not of some small exclusive group of noble families, but of the whole body of citizens. Such an idea was a great step ahead of anything else that existed in those days in the field of politics and government. Indeed Athens was the first government of major importance actually to try out such an idea.

And it was not easy, because the old, established, and wealthy ruling circles did not wish to give up their *special* privileges, by allowing all citizens to share in the government. A long struggle took place before the democratic group could come to power and introduce their new system.

While great credit, therefore, belongs to the Athenian Greeks and to their leaders, such as Pericles, who gave the democratic idea a start thousands of years ago, we must be careful to remember certain facts. We just said ancient Greek democracy was open to all the citizens, but we must not forget that the *citizens* were a comparatively small group within the population. The fact is that practically all the civilizations of the ancient world (Greece, Rome, Persia, Egypt, and so on) were *slave* societies. That is, they had an economic system which was founded on human slavery.

Slaves did the heavy work or whatever work was profitable to the master, and they could be bought and sold almost like animals. Of course, they were not considered citizens and were not given the political rights and privileges of free people.

Consequently the Athenian form of democracy did not apply to the whole people, or even to the majority of people. The slaves themselves, though not necessarily in the majority, were usually the largest single group in the population. And since there were others who, though not slaves, were not citizens, democracy actually applied only to a minority of the whole people.

Yet, in spite of its limitations, Athenian democracy was of great value as a step in the right direction. Good things often have small and difficult beginnings. The main point is to keep them growing, as any of you know from your experience with living things. That is the way to think of democracy—as a living thing.

Even today, would you say democracy has finished growing, that it is complete and perfect? Can you not think of many problems in our midst today that call for strong and honest democratic efforts? Later on in this book we shall take up a few problems of that kind, about which there is a great deal that you yourself can do. *Democracy is a living thing*, and, as you know, a living thing must either grow in some way, or die. It cannot just stand still, changeless, because that would mean death, not life.

Unfortunately, Athenian democracy did not continue to grow. Two thousand years passed before any important government calling itself a democracy appeared again in human history.

During the Middle Ages there grew up in western Europe the social system known as feudalism. This term was orig-

inally derived from the way the land was held at that time, and the respective rights and duties of hereditary lords and their vassals.

While their lot was in some ways better than that of slaves, the serfs, like the slaves, were denied the rights and privileges of freeborn people. Like the slaves, they did most of the heavy work and were thought of as belonging to the noble who owned by inheritance the manor, or landed estate, on which they lived and toiled. The "people," that is, the majority of human beings, did not fare very well in either the ancient world or the Middle Ages.

Yet various things happened from time to time to help the progress of democracy, even though the word "democracy" may not have been thought of in connection with the events. Let us mention at least one or two. In Rome, for instance, there were hundreds and hundreds of laws, but none of them was written down. This was very confusing, especially when a person was accused of breaking a law, for it is hard to enforce a law that is not in writing. The Emperor Justinian ordered that all existing laws should be written down—and in a form that could be easily understood. Thus, one of Rome's greatest gifts to the world was her system of "codified," or written, laws. Since that time, all over the world, there has been a greater respect for laws and lawmaking—all of which was a great gain for democracy.

Another event that has long been remembered took place in England. Perhaps you've never heard of a beautiful meadow called Runnymede, about twenty-five miles from London, on the Thames River. Today it is a vast green carpet of velvety grass, shaded by ancient trees—a choice spot for picnicking. On a lovely June day in the year 1215, in that meadow, a large assembly of angry noblemen confronted a

still more angry King John and demanded that he sign a roll of parchment on which they had written a list of the rights they wanted. "Why do you not ask for my kingdom?" King John shouted. But the group stood firmly on their demands, and at last the king yielded and signed the paper.

This great document of individual rights is known as the Magna Charta, which is Latin for Great Charter. It is true that the rights promised in the Charter were given only to the nobles, at first. But it was a step in the right direction, because the rights were later extended to other people as well. More than that, the Magna Charta was the forerunner of other steps which would give Englishmen greater liberties—and more representative government.

A later English King, Edward I, called together in 1295 a "Model Parliament" which, in a way, represented all classes of the people—those of the nobility, those serving the Church, two knights to represent each of the counties, and two citizens from each town and city. While this arrangement certainly did not give the common people equal representation with the privileged classes, it was another step ahead. From that time forward, England developed more and more of a representative government.

The English Parliament came to have two houses, the House of Lords and the House of Commons, as it still does today. Parliament acquired the very important right of being the only part of the government allowed to vote taxes, and this, of course, placed great limits on the king. The people also gained the right of trial by jury. All in all, England has been a leader in the development of representative government and personal liberties.

With the end of the Middle Ages and the beginning of the "modern" period, which we reckon from around the seventeenth century onward, democratic ideas gained more

and more force. In seventeenth-century England fearless thinkers and leaders maintained the doctrine that government is the servant of the people, rather than that people are the servants of the government. Another way of saying the same thing is that government is responsible to the people and must carry out the will of the majority.

Such democratic ideas seem familiar to us today, but they were considered very radical in the seventeenth century. One of the most brilliant spokesmen in England for such ideas, John Locke, was persecuted by the English government, and, on occasion, had to flee abroad in order to avoid punishment. Kings claimed to rule by "Divine Right," that is, they maintained they were responsible not to the people but to God alone. Their argument was that they ruled by God's will, not by any grant of power from the people. Hence, they had to answer to God but not to the people. In a king's eyes government was not the servant of the people; the people were the servants of government.

John Locke and others stressed "natural rights" and the "rights of man" in opposition to the so-called theory of "Divine Right." They maintained that God never intended any ruler to have absolute power, and that any government had a right to exercise only such powers as the majority of people were willing to give to it.

In fact, Locke, and others both before and after him, boldly and plainly said that when any king or ruler stubbornly refused to carry out the will of the majority of people, those people had the right to remove him, by force if necessary, and to set up a new government that would agree to carry out their will. In other words, even revolution was justified if the government would not carry out the wishes of the majority. Ideas of this kind had already gained strength by 1694; in that year the conduct of King Charles I



(Courtesy New England Council)

PLYMOUTH ROCK MONUMENT

Its inscription describes the Pilgrims' quest for freedom and asks us to dedicate ourselves anew to the realization of the Pilgrim ideals.

had so angered the people that he was put to death, after which many reforms were carried out.

We should keep all these things in mind as we consider what happened in our own country later on. The earliest settlers who came here from England were trying to escape poor living conditions and unjust laws regarding church attendance, but they brought with them the memory of a certain amount of self-government. They had left behind them a country in which there was not only a Parliament but also the great Charter of man's individual rights—the Magna Charta—and a sturdy spirit of independence.

In the earliest days of our Colonies the Virginia Company (later the London Company) drew up a Virginia Magna Charta, which granted to the settlers in Virginia a right to share in the government of the colony with the mother country, England. They set up the Virginia House of Bur-

gesses—the first representative body in America. This was important to the future of our country. Later, when the Colonies sought and won their independence, many of our greatest leaders had had practice in self-government in the Virginia House of Burgesses.

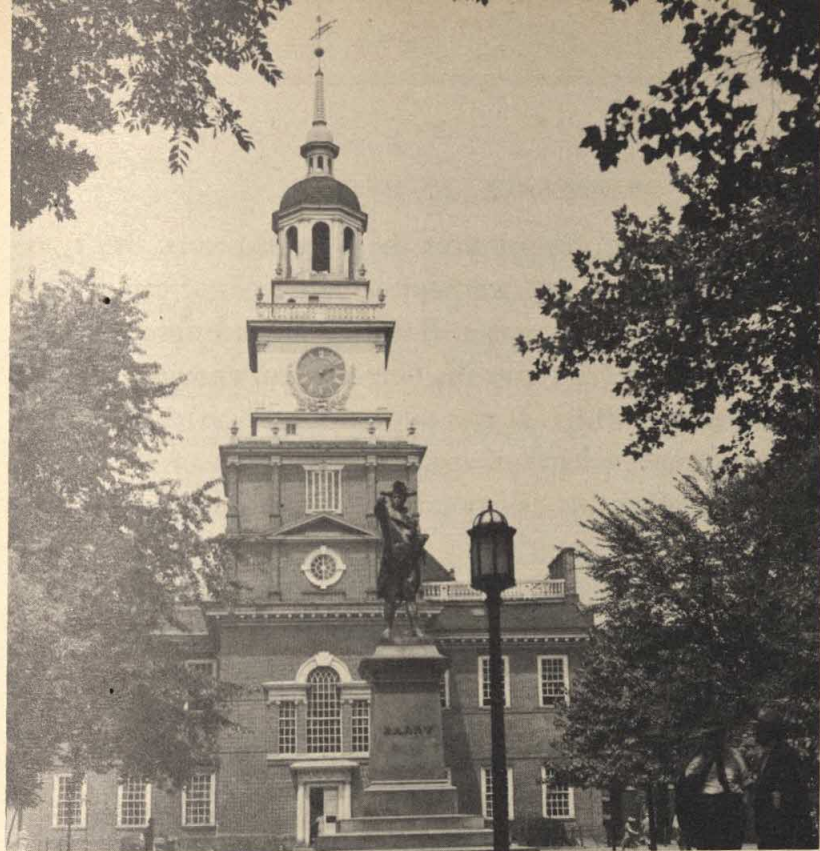
Thus, we see that from the very first our early American settlers enjoyed an important measure of self-government. And it isn't at all surprising that, after enjoying these hard-gained rights for 150 years, they were rebellious against the "taxation without representation" and other tyrannical acts on the part of their English ruler, King George III, in the latter part of the eighteenth century.

Meanwhile, back in England the King and Parliament became very alarmed about the spirit of independence that seemed to be growing stronger and stronger in the American Colonies. But the British Government continued to levy taxes upon the colonists and to place many other heavy burdens upon them without their consent and without giving them representation in Parliament. The wrath of the colonists grew—and they began to store up bullets and powder against the day when they would openly "rebel" against the Mother Country.

This fateful day came in April 1775, when, at Lexington, the shot was fired which was "heard round the world." The American Revolutionary War began at that moment and lasted eight years, as ragged, weary men fought at Concord, Bunker Hill, Valley Forge, Saratoga, and Yorktown to build a free and independent nation of their own.

We celebrate "The Fourth of July" in America each year. But can you at this very moment explain exactly *why* we celebrate "The Fourth"?

Perhaps it would help if all of us called it "Independence Day." For we celebrate it in recognition of July 4, 1776—



(Courtesy Iowa State Education Association)

"INDEPENDENCE HALL" IN PHILADELPHIA

Innumerable Americans visit here each year. The Declaration of Independence was adopted here; George Washington accepted appointment as General of the Continental Army in front of it; the second and succeeding Continental Congresses met here; the Articles of Confederation were signed here by eight colonies in 1778; and the Constitutional Convention met here in 1787 and drafted the Constitution of the United States.

the day the Colonies issued their formal Declaration of Independence. And it will be interesting for you to remember that Thomas Jefferson, the author of that famous document, had long been a student of Greek, Roman, English, and French laws, and especially of the doctrines of John Locke. So when he sat down to write this charter of independence for his countrymen, he already knew the story of the growth of democracy up to that time.

After the final victory over the British forces, the "Articles of Confederation" were set up as a basis of central government for the new states. But they proved unsatisfactory, because they did not give the Government enough authority to operate efficiently. It was not until 1788, after bitter controversies and debates, that the Constitution of the United States—another of democracy's great documents—was finally ratified.

The Declaration of Independence, our victory in the Revolution, and the new Constitution gave great encouragement to people suffering under tyranny in any nation. The people of France, at that time the most powerful country of continental Europe, were especially encouraged. The French King claimed to rule by "Divine Right" and denied that he was in any way responsible to the people. He would not acknowledge that he had any duty to carry out the will of the people. In fact, he did not think of himself as *serving* the state; he considered he *was* the state. King Louis XIV said frankly: "The state—that's myself."

You can imagine how difficult life was for the common people in such a system. Serfdom, already abolished in England through the forward movement of democratic forces, was still the rule in France, and in continental Europe generally. The Court and the nobles were maintained in luxury by the labor of the common folk and paid little attention to the sufferings and miseries of the people. There is a story that the beautiful French Queen, Marie Antoinette, (Antwan-étt) when told the people lacked bread, said: "Let them eat cake."

In 1789 the French people rebelled, proclaiming the famous Declaration of the Rights of Man—a document similar to our Declaration of Independence but which in some ways went further than ours. It abolished all the main feudal

practices which the law had previously protected whereas our Declaration did not abolish slavery. As you probably know, we did not put an end to slavery in this country until the Emancipation Proclamation was issued in 1863 by order of President Abraham Lincoln, during our Civil War.

And now that we have taken a little trip through the many centuries of the growth of democracy, and witnessed some of the great achievements that helped it on its way—the first democratic government in ancient Athens, the great code of laws of Rome, the Magna Charta in the Middle Ages, the events in England in the seventeenth century, the American and French Revolutions of the eighteenth century—perhaps we can answer more fully our original question: *What is democracy?*

And for that, let's turn to the next chapter.



These young people have made a "Lincoln Pilgrimage" to Springfield, Illinois. Here they are looking at a copy of the Gettysburg Address in Lincoln's handwriting.

CHAPTER TWO

The Meaning of Democracy

The democratic faith is a belief that man, if he resolves upon it, can raise the level of his life indefinitely, making the world increasingly more happy, more just and more good. No fate has made him prisoner of his circumstances, no natural weakness has condemned him to be ruled by tyranny.

The democratic faith declares that human rights are by their nature universal; that liberty is such a right, and that without liberty there cannot be justice; that, to insure justice, the people should make the laws under which they live; and that besides justice there should be benevolence and sympathy.

*From "Definition of Democracy,"
by A. Powell Davies.*

WHAT is democracy?

First of all, we can see from these facts of history that democracy is not something that just appears suddenly somewhere, complete and perfect. It is always a matter of *degree*: a certain amount here, a little more there, and so on.

Was ancient Athens a complete democracy? No, because Athens permitted slavery and many other limitations to freedom.

Did the Great Charter set up complete democracy in England? No, because there was still serfdom; many rights were still denied to the common people.

Do we have complete democracy today? You can answer

that question for yourself: do you think we have as yet solved all problems perfectly?

The most important thing to do about democracy is to make it grow; that is, to increase the degree of it, to *put democracy to work* in more and more parts of our living, in more and more of the problems we find around us.

Emphasizing that side of the matter, we might well say that democracy is a way of life which brings *increasing* opportunities of development to *all the people* in *every* aspect of life. This statement is worth a little thought. Let's raise some questions about it. Can you tell why we call democracy a "way of life"? Isn't it because democracy should be at work everywhere in our lives, not just in politics and government, but in our everyday habits and customs, our treatment of people of other races and religions, our attitude toward our schoolfellows and neighbors, in work, sports, games, and everything we do? A country might have a high degree of democracy in its *form of government*, and yet a very low degree of democracy in other aspects of its life, such as race relations or religious equality, opportunities to find jobs or attend schools and colleges.

The form of government is an important part of democracy; but it is not the whole thing. We usually consider that the most suitable governmental form for a democracy is a republic—that is, a form wherein the holding of office depends on the choice of the citizens rather than on hereditary succession. But if you stop to think a minute you can probably name a country where the government was, and still is, a monarchy (rather than a republic) and which, nevertheless, has made great contributions to democracy. We've just been discussing such a case: England in the Middle Ages and in the seventeenth century (Great Britain, as it is called today). Furthermore, it should be clear that a government

can be a republic in form but anti-democratic in practically all its laws and policies, as was Germany under Hitler.

It is also interesting to recall that the democratic republic of ancient Athens did not *elect* representatives. The number of citizens was small enough so that most citizens could have chances to fill offices in rotation or by lot. This arrangement is known as a "pure democracy," to distinguish it from a "representative democracy" where voters elect people to represent them.

The main question is not the form, but the substance, the actual way the form works, with the emphasis upon degree: the *more* people who vote, and the *more* efficiently the government carries out the will of the majority, the *more* democratic the government will be.

Of course, we must also pay attention to the sort of thing the majority tells the government to do. Would it be very democratic if the majority started telling the government to persecute certain racial or religious minorities? In other words, in addition to having their will carried out, the majority must have a democratic will; that is, a willingness to give everyone equal rights and opportunities.

Can you see now why we emphasized putting democracy to work on *every* side of life? A complete democracy brings ever-increasing opportunities of betterment to the whole people, not only in politics, but in education, race relations, economic opportunities, health care, and all that goes to make up a good community in which people are happy to live. Thomas Jefferson, you remember, spoke not only of "life" and "liberty" but also of "the pursuit of happiness."

Different countries have different histories, backgrounds and customs—and, therefore, different needs and problems. It is quite possible, as we have seen, for a country to have much democracy in one aspect of life, and little in another.

It would be ideal, of course, if every country could have the highest degree of democracy in every aspect of its life. But, as we see from history, it is not easy to make a great deal of progress in every field at once. We may reflect on the fact that in our own country, although we started with the fullest *political* democracy which had existed up to that time, we did not get rid of *slavery* until more than 85 years later, and then only as the result of a terrible civil war.

No country can do everything at once, and sometimes the



(Courtesy Des Moines Public Schools)

KAREN AND DAVID—GENTILE AND JEW

The two children of different faiths are putting Democracy to work by learning about each other's religion. Here they hold up a Hebrew scroll in a Des Moines synagogue. The rabbi is pointing to a passage recording the downfall of an ancient tyrant.

needs of a country are greater in one direction than in another. We must not expect every country to have exactly the sort of institutions, customs, and practices that we have. We must remember that great contributions can be made to democracy through institutions quite different from our own.

The more we know of the history and ways of life of other countries, the more we will be able to appreciate what possible contributions they have made. The important thing is to make progress in democracy, be it political, racial, economic, or educational progress, until all countries are far better off than they are now.

We should try to understand the problems of other countries and peoples, and applaud them for whatever progress they are making, rather than condemn them for something they lack or cannot as yet do. In short, we should use the same method in judging others that we would like others to use in judging us. Don't always remind others of their shortcomings. If we dwell more on their achievements and good points than on their mistaken and bad points, people feel encouraged to do better. Don't you find that it works out that way in your own experience?

We must also remember that there are honest differences of opinion about forms and aspects of democracy. For instance, many people sincerely believe that under certain circumstances it is more important to have *racial* than *political* democracy.

We shall discuss a few examples of these problems as we go on, and some of us may feel pretty strongly about them. But all of us know enough about democracy to agree that fair and serious consideration should be given to all—to those with whom we may disagree, as well as those with whom we agree. The famous Frenchman Voltaire (Voltaire), who did a great deal for his country, once wrote to his more

radical friend, Helvetius (Hel-vée-shuss) : "I disagree with every word you say, but I will fight to the death for your right to say it."

Even though we cannot always attain a goal as fully and quickly as we would like, it is good to have a goal to aim at. We might sum up many of these points we have been discussing by making a list of the main things an *ideal* democracy would have. What goals would it aim at? Perhaps you can add to this list yourself :

1. In a democracy, each person has equal rights and opportunities.
2. In a democracy, the people rule themselves, directly or through representatives whom they elect.
3. In a democracy, each person has freedom of conscience to attend the church of his choice, or no church.
4. In a democracy, each person has freedom of speech and press, assembly and petition.
5. In a democracy, each person can accomplish as much as he is able and willing to do, and has the right to as much success as he can earn. He can make a name for himself.
6. In a democracy, there is respect for law, mutual respect among groups, and the acceptance of personal responsibility by the individual.

Remember, we said that these elements would exist in an ideal democracy. For although we are convinced democracy is the best way of life ever conceived in the mind of man, it has not yet been perfectly worked out in practice anywhere. It is up to us, the people. The best tribute we can pay to democracy is to *put it to work*.

CHAPTER THREE

What Is Communism?

Would you set your name among the stars?
 Then write it large upon the hearts of children.
 They will remember!
 Have you visions of a finer, happier world?
 Tell the children!
 They will build it for you.
 Have you a word of hope for poor, blind, stumbling human kind?
 Then give it not to stupid, blundering men.
 Give it to the children.
 In their clear, untroubled minds it will reflect itself a thousandfold
 And some day paint itself upon the mountain tops.
 Somewhere a Lincoln plays and learns and watches with bewildered gaze
 This strange procession of mismannered souls.
 Have you a ray of light to offer him?
 Then give it, and some day it will help
 To make the torch which he will use
 To light the world to freedom and to joy.

Clare Tree Major
 TELL THE CHILDREN

WHAT is communism?

We're hearing a great deal about "communism" and "communists" these days. The newspapers tell us about communists and communist nations. We hear these things discussed over the radio and on television. Wherever we are—on the street, on buses, or in our neighbors' homes—someone is almost certain to mention communism.

This can be very confusing, especially if we know little or nothing about it. That's why we need to know what it is. For we're certainly not going to understand a great deal of what's going on in the world today, if we know nothing about a form of government under which live about one-third of the peoples of the world.

So, *what is communism?*

To begin with, it is a system of living; and some people believe it provides the best means of being happy and comfortable and of supplying the most people with food, clothing, and shelter. A system of beliefs about society and how to live is called an "ideology," which is related to the word "ideal." By those who believe in it, communism is considered an ideal way to live, one with another.

The word communism stems from the same word as *common* and *community*. And it actually means "sharing things" or "having things in common."

In considering this particular way of life, or ideology, there are three things to remember:

1. "Pure" communism has been practiced by various groups of people in many different parts of the world for hundreds of years. Right in our own country a "communal" form of agriculture was practiced by our Pilgrim forefathers when they established the first colony in this land. It was practiced in the Amana Colonies in Iowa for nearly a century.

The Pilgrims had a common storehouse for food. All shared in the work of producing food—of planting corn or harvesting grain, for example. Then all drew equally from the storehouse. They actually put into practice the "sharing of goods."

The seven Amana Colonies, or "The Colony of True Inspiration," which eventually came to Iowa County, Iowa, practiced pure communism from 1714 until 1932. The Colony originated in Germany in 1714 and moved to America in 1842, settling in New York near Buffalo. It later moved west and settled on 2,600 acres of Iowa land, which was held "in common." The homes, farms, factories, and mills were community property. They had community



(Courtesy William F. Noe)

MEETING HOUSE AT AMANA, IOWA
of an early religious group organized on commutal principles. In 1932 it adapted these principles to capitalist corporate forms of operation.



(Courtesy William F. Noe)

COMMUNITY KITCHEN IN THE AMANA COLONIES
This rare photograph was taken many years ago in the Amana Colonies located in Iowa County, Iowa. In 1932, this once-communal religious sect changed from communist practices to capitalism.

"kitchen-houses" with community dining rooms. Each family drew an annual sum of maintenance from a common fund, "according to justice and equity." The Amana Colonies were the oldest and largest in the long list of communistic ventures on American soil.

But these were isolated communist groups, scattered here and there throughout the Old and New World—and were not the guiding principle for the government of an entire nation. These communist groups practiced "pure" or "ideal" communism. They "shared their goods." It was a way of life which they felt brought the greatest good and the most happiness to all.

2. The communism we talk about began to gain widespread attention around 1848. Its first important document was entitled *The Communist Manifesto*. It was written by Karl Marx and Friedrich Engels. These men, especially Marx, are considered to be the great founders of today's communist movement.

3. Today, the "theory" which was outlined by Marx a hundred years ago has been consolidated in the Communist Party program of Soviet Russia. The official name of the country is Union of Soviet Socialist Republics, abbreviated as U.S.S.R. The word "Soviet" means "Council," and refers back to the Councils set up in villages and towns by workers, after the Revolution of 1917. The Soviet Government puts various Marxian theories into practice in its control of the production and distribution of food and goods. But it is also a state-dominated government. It controls not only the food the people eat but every phase of their lives as well. It is a form of "totalitarian" government under which personal liberties—such as freedom of speech—are sharply curtailed.

During the hundred years this doctrine has been in existence communism has changed its pattern of action and has gathered force. In more recent years communism has been

accepted as a guiding principle of government in a number of nations other than Russia; and there are Communist Parties in most of the non-communist nations of the world. Indeed, since World War II communism has gathered so much force that we, who are a non-communist people, can no longer ignore it—nor do we dare to remain ignorant of what it is all about.

The best place to begin is with *The Communist Manifesto*. For, make no mistake about it, it is all-important to know of and understand this document, if you are going to learn about communism. *The Communist Manifesto* was the foundation stone of present-day communist governments.

According to Karl Marx (writing in 1848, you must remember), all of society was shaped and determined by the “mode of production,” or the way its goods are produced. He described the central fact about the prevailing system as “private ownership of the means of production.” This system was called “capitalism.”

Under capitalism, said Marx, the wage-laborers and their employers are inevitably in conflict with one another. He called this disagreement the “class struggle.” This struggle, he said, stemmed from “the profit motive” on the part of the employer; and he said that the struggle, in most cases, would have to be resolved by a violent revolution in which the workers would overthrow their employers and take their power away from them.

So, if you really want to understand what communism is all about, don't forget these three main ideas, as they were outlined in *The Communist Manifesto*:

(1) that capitalism was the basis of the existing society; and that by capitalism Marx meant the private ownership of the “means of production.” (Means of production are those things, such as land, factories, mines, and big machin-

ery, which are necessary to produce the goods we buy and sell in daily life. In contrast, food, clothing, furniture, books, non-commercial autos, domestic dwellings, jewelry, and the like, are called "consumer goods" or "consumption goods," because they do not produce other things to be bought or sold.) Communism would abolish private ownership of the means of production and turn them over to the state and other social agencies. Private ownership of consumption goods, however, would continue.

(2) that under the capitalist system the laboring classes were exploited, and thus the "class struggle" was caused. Marx wanted a society without "classes," and with no private ownership of the means of production. He thought this system would be more democratic than capitalism.

(3) that the class struggle would be ended, in most cases, only by violent revolution.

So much, then, for the beginnings and the basic ideas of communism. But *how*, and *by what steps*, did Russia become the leading communist nation?

The "father" of Russian Communism was Lenin, the leader of the iron-disciplined Bolshevik Party in Russia. He was a faithful follower of Marx's doctrine. And in 1917 he organized the "October Revolution" in Russia. This was the second revolution in that country within the year; the February Revolution of 1917, organized by other political groups, had overthrown the Czar and set up a Provisional Government.

Actually, conditions in Russia at that time were such that the country was ripe for a radical overthrow of the old order. The Czar and his nobles had great power and riches; the common people were ruled autocratically and knew much cruel oppression. They had no hope that their lives would

ever be better. This was indeed fertile ground for the seeds of a doctrine of violence to take root.

You must also remember that in 1917 Russia had been fighting Germany (in World War I) for three long years. This war had made the lives of the people even more miserable and hopeless. When news of the revolutionary developments reached the Russian soldiers many of them stopped fighting the Germans, and went home to help overthrow the old order. After a bitter Civil War, the Communist group gained complete control.

Gradually, all private business and industries, all "means of production" were taken over by the state. The Russians, while aiming at complete "communism," in which, they maintain, there will be a full abundance of goods and services available to everyone, call their present system "socialism." This word usually signifies an economic system in which the means of production are socially owned. However, many socialists, while regarding Marx as the founder of their movement, reject the system of political and social controls found in the Soviet Union. Some of these socialists are bitterly "anti-communist."

World War II began, as you know, when Nazi Germany invaded Poland in 1939. In 1941 Germany invaded the Soviet Union, whose forces finally turned the Nazis back at Stalingrad. This, however, is an important fact to remember: Great Britain, the United States, Canada, and the other anti-Nazi nations that were fighting Hitler's mighty forces in World War II were the allies of Russia in that final test of strength.

Don't forget that fact for one moment. If you are going to make any headway at all in understanding the present relationship of the United States and Russia, you must remember that when World War II ended in 1945 we were Russia's

allies (both in Europe and in the Pacific) in that death struggle.

Remember this, also. The United States, Russia, and Great Britain—often called “the Big Three”—sat down together *as allies* to make the first plans for the United Nations.

The question is often asked: “How did Communist Russia ever get into the United Nations?” The answer, of course, is that Russia was in on the planning of that organization. President Roosevelt (U.S.), Marshal Stalin (Russia), and Prime Minister Churchill (Great Britain) drew up “the Yalta Declaration,” which was signed on February 17, 1945. The document stated:

By this declaration we affirm our faith in the principles of the Atlantic Charter, our pledge in the declaration by the United Nations and our determination to build in cooperation with other peace-loving nations world order under law, dedicated to peace, security, freedom, and general well-being of mankind.

These are indeed high-sounding and noble words:

“World order under law.”

“Peace, security, and freedom.”

“The general well-being of mankind.”

The signing of this solemn pledge was an act of faith on the part of the “signatory powers”—and Russia signed along with the others. More than that, the United Nations Organization was created at San Francisco a few months later—and Russia signed its Charter.

No one would deny the people of Russia the right to choose their own form of government. If communism is the way of life which makes them happy and content, there is no question but they have the right to choose it.

What then is the reason for all the discussion on trains,

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What then is the reason for all the discussion on trains,

buses, and street corners? And why is the discussion of communism today often coupled with fear?

The "problem" is entirely one of *motive*. It is a question of whether or not Russian communism has another purpose—that of trying to reach out to the whole world, aggressively, and force other nations to accept its way of life. Is communist Russia building up a mighty military machine which will eventually gobble up small nations and finally attack the United States—the stronghold of democracy? Does Russia still believe in the doctrine of world revolution as written down by Karl Marx? Or will she keep her solemn pledge, given when she affixed her signature to the United Nations Charter?

And here is where YOU come in.

You will soon be of mature years—ready to vote. You will have a chance to vote for representatives, who will be responsible for expressing your views in your state legislature or our national Congress. And then you will have some choices to make, about the action you want taken in regard to present-day problems involving communism and democracy.

But why not think about these problems and your choices now?

Will this be your attitude?

"Of course Russia is planning to attack capitalist nations! War between the communist and non-communist nations is inevitable. The only way to protect our democratic way of life is to build a mighty military machine—and be ready to go to war."

Or is this going to be your approach?

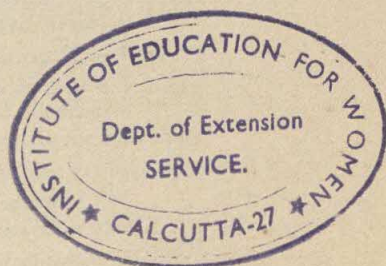
"I will strive with firmness and patience to find a basis of understanding with communist nations. I will find ways and

means, short of war, that will assist in the preservation of freedom in all parts of the world."

As the poem at the beginning of this chapter says, we believe that you, the youth of our country, are the ones who should be thinking about these problems. We believe that if we "write it large upon the hearts of children," they will remember! You are the ones who will eventually "likht the world to freedom and to joy."

These are not easy problems to solve, and there are many approaches to them. Which will you choose?

Luckily, you live in a democratic nation and *can* make choices!



CHAPTER FOUR

New Frontiers in Our Democracy

There have been frontiers—
the bold new places.

And they have been remembered with longing
and laughter, till the young say, sadly,

"There are no frontiers to push back."

They have heard the stories of all the beginnings,
of the wagon wheels turning in the deep
lush grass of the valleys, on the bright
new sands of the edges of rivers.

For time has laid blue twilight on their camps,
dimmed the fears, painted the evening fires
bright.

Steel turned the new sod over,
tilled the broad lands.

Walls turned away dark, brought in peace.
So that in all this world there is not a place
to be bold, no place to plow.

Forget the old marks, the ways to tell frontiers.

For no setting behind strange hills
is bigger challenge than the look

in a Negro's eyes.

Behind and beyond every cruel thing is
a frontier——

And believe me,

There are Wops and Okies
and Jews and Japs to say
that we are a cruel people.

There are smaller subtler things.
Children follow one behind the other from
class to class. The book says "Government
of the people,—by the people—." They
look up and repeat: "Shall not perish from the
earth."

The young read adventure and grumble
because there is no new land to cultivate.

*From "Frontiers" by Ruth Backman,
in "Young Voices," edited by Gould
and Coyne, Harper and Brothers, 1945.
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Corporation, Inc.*

HAVE you ever thought that you might be a delegate to a world conference, along about the year 1980, 1990, or even the year 2000?

Wouldn't that be an interesting experience? And think what a privilege and a responsibility it would be to represent the United States at a conference in the year 2000, with a brand-new century about to begin.

Try to picture what that conference would be like.

It might be held at some world capital—perhaps Cairo, Paris, Tokyo, or Mexico City. You and the representatives from other nations would probably gather about a large oval table, or if it was a very large conference you would be seated at rows and rows of desks.

You and the others at the conference would be mature men and women, probably with children of your own. Some of you would have had a higher education—perhaps five or six years of college and university. You would have been chosen because you were the leaders in such fields as health, engineering, economics, education, science.

Imagine that you are looking around at the others at that conference table. Over on the right, at a desk marked "Israel" you may find either Aaron, or Judith. Soon after World War II their parents fled from Germany, where, as Jews, they had been persecuted, to southern Palestine. There they were crowded together with other refugees, and had, at first, no opportunity to attend school.

But their plight was brought to the attention of the United



(Courtesy Campbell Hayes)

WE SEND ARAB CHILDREN TO SCHOOL

Two of the 16,000 Arab refugee children in Palestine who are being taught in schools (some in tents) maintained by Quaker workers and supported in part by UNESCO funds.

Nations. And soon, through the cooperation of UN, UNESCO, and the Quakers, schools were set up in tents and in bomb-damaged buildings. There, with the help of local teachers, they learned to read, write, and spell—and to trust their fellowmen. Do you think Aaron, or Judith, will work at this conference for their own nation alone? Will they want to find ways to extend education to all children everywhere?

France may be represented by Pierre. His father was killed in World War II, and his mother died of tuberculosis soon after the war. He was an orphan, like thousands of

others, and at last he came to live in the Children's Republic, near Grenoble, France. There, 300 children, who were the victims of the war, studied and worked in a community all their own. Five teachers started Pierre on the long road to a higher education. One day the UNESCO Radio Caravan stopped at the village (two automobiles loaded with recording equipment), and Pierre joined with the others in presenting an hour-long pageant, portraying the history of France.



(Courtesy of Rodney Selby, Iowa Development Commission)

THANKSGIVING IN AMERICA

Sharing of American seeds, farm implements, ideas and know-how would make similar thanksgivings possible in other parts of the world.

That day he became interested in communications, and he is now considered an authority on radio and films. Do you think Pierre will be a world-minded representative? Will he think of communications only in terms of France's needs?

You, of course, will be the representative from the United States. You may be light-skinned or dark-skinned. You may have had a good home, comfortable clothing, and good food to eat. You may have been among the more fortunate boys and girls in this country who have had the best possible education.

On the other hand, you may have been born in the slums of one of our American cities. There you may have been ill-housed, ill-fed, and ill-clothed. It is possible that due to all these problems you may have had great difficulty in completing your education. But the important thing is, what will your *attitude* be? Will it be a "humanitarian" one, finding ways to share the good things we have—our books, films, tools, and even our skills?

Is it possible that you will be somewhat egotistical about the things we have and about our high "standard of living"? "We have the tallest buildings, the finest homes, the most automobiles, the thickest malted milks!" Or will you reflect the real spirit of democracy? "We believe in equality of opportunity, freedom from want, and liberty and justice for all."

Will you be prejudiced against those whose skin color is darker than yours? Or, lighter than yours? Will you have a spirit of cooperation in your heart?

You do not know at this moment, of course, what kind of a delegate you would be. Neither does Aaron or Pierre. But you can *begin* right now to be the kind of delegate you would like to be. You can try to measure up to the standards you think should be required of a man or woman who represents his country in a world conference.

So, first of all, let's try to see ourselves as others see us. We know that there are some "new frontiers" in our democracy. If we are going to put democracy to work—and measure up to its high ideals—we need to take a good look at some of the mistakes we are making in our practice of democracy.

Here are some of them:

1. Since many of us do not know what communism really is, we are far too likely to label those who disagree with us "communists." We forget that our Bill of Rights (in the U.S. Constitution) guarantees to every American citizen freedom of speech. It is true that there are people who abuse that right and speak treason against our government, but there are several laws of our land under which those people may be tried in our courts. On the other hand, many people may speak what we believe not to be the truth; but it is the truth as they see it, and they should not be falsely labeled communists.

2. We are often called a "materialistic" nation. That means we are more interested in material things than in spiritual values. In many ways this is an unjust criticism; for instance, church membership has increased from some 55 million to over 81 million since 1936.

It is true that we have learned to enjoy and take for granted many physical comforts and luxuries. They have been made possible largely by our "free enterprise" system coupled with our vast national resources, and also by the fact that our country was not bombed during either of the two World Wars, which laid waste so many factories and industries in other nations. We do feel, however, that we can have *both* spiritual values and the comforts of life.

3. We are said to be "arrogant" about our power and wealth and the bigness of our nation. We are given to bragging, we are told, about our standards of living—our cars, television sets, and the like. It is certainly not wrong to have

the good things of life if they are worked for and honestly come by. But in the face of the hunger, poverty, and disease in nearly half the world, we must remember that our comforts, power, and wealth should be cause for humility and gratitude.

4. We do not sufficiently study other languages. We seem to expect everyone in the world to understand English—if we only shout loudly enough! More than that, we sometimes fail to learn the language of our ancestors, if it is a language other than English, even when it is spoken right in our own homes. The rich heritage of another language is sometimes passed by and overlooked.

The children of many other countries often begin the study of English—our language—when they are in the elementary school. By the time they are graduated from high school they are “bilingual” or even “trilingual.”

5. The majority of the people of the United States had their origin in western Europe. Naturally we have inherited from our parents and grandparents more background about those countries than about other parts of the world. But it is said that we make very little effort at home, school, or college to learn about the peoples, culture, art, music, and literature of the Near East, or the Middle East or the Far East.

6. We spend more time in our schools in competition than in cooperation. Think about that for a moment. You have undoubtedly engaged in competitive sports—baseball, basketball, football—all favorite games in our schools and colleges. And no one is suggesting that we must give up our games. But it is said, and perhaps justly, that we spend far too little time in cooperative planning, committee work, group discussion, student council activities, and the like. We need to balance our competition with cooperative activities.

7. We know too little about our own historical past in

this country. We are inclined to take very lightly the great traditions of our past and the principles on which our nation was founded, the "Faith of our Fathers." Any person who races through the "Pledge of Allegiance" to our flag; any one who, having misbehaved, says, "Well, why not? I'm an American citizen. I can do anything I want to. This is a free country!" has not learned the great tradition of our nation. That person does not know what *freedom* means.

8. We adults are criticized for failing to vote on election days. You are not yet of voting age—the age when you undertake the full responsibilities of citizenship—but you should know that voting is one of the most serious obligations you will have in this country. We insist upon our right to vote and our right to select our governing officials. But if we do not cast our vote—and if thousands of others fail likewise—it is possible that the persons most able to represent us will not be elected. Always remember: you have only one vote, but that vote counts!

9. We are still far from being truly democratic in this country. We do not have equal educational opportunities in all parts of the country— The child who goes to a four-months school certainly does not have educational opportunities equal to those in many other parts of the nation.

Negroes are often barred from buying in stores, eating in restaurants, and staying at hotels patronized by white people. Indeed, many hotels show their discrimination even more cruelly by agreeing to admit a few popular and distinguished Negroes—but only on condition that they enter the hotel at a rear entrance and use a special elevator. There are also many hotels which are available to "Gentiles Only"—which means, of course, that all Jews are barred.

10. We are often "prejudiced" in our way of speaking

about other peoples or population groups. Our intentions are usually good, but our words give away the fact that we sometimes think of others—Chinese, Japanese, Italians, or Negroes, for example—as inferiors. Such expressions as “You are a credit to your race,” perhaps intended as a compliment, leave the clear-cut impression that because of the color of his skin you expected far less of him than you would of yourself.

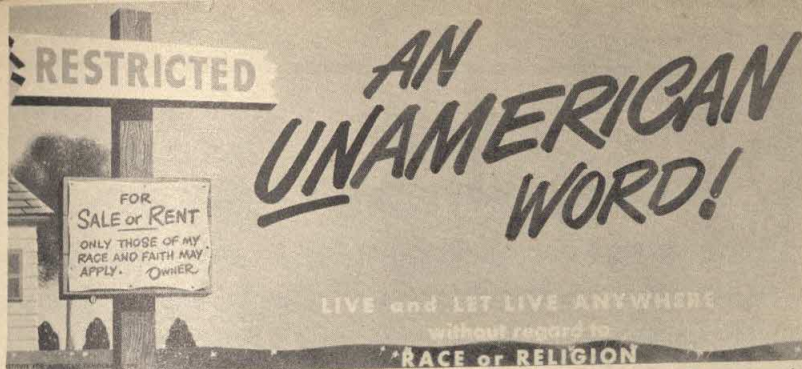
There is a definite prejudice in some of the phrases we use in our everyday speech. “Phrases like ‘Indian giver,’ ‘China-man’s chance,’ ‘That’s the Scotch in him,’ ‘Jew him down,’ and ‘Nigger rich’ are so closely woven in many childhood patterns that they often come out in moments of excitement. To overcome such usages may require some effort and self-control, but as the attitude behind them vanishes, the job becomes much easier.”¹

Clearly, however, carefully omitting “prejudiced” words from your speech is not enough. For the harm lies not so much in the words as in the attitude behind the words—not so much in the word “nigger” as in the *attitude* “nigger.”

Pearl Buck writes:

When the foreign-born, at times, meet with hostile looks and surly voices of unwelcome upon these American shores, when their children hear ugly names and taunts in schools, let them know that this is not America speaking—that America is more than these, more than any one of us who are alive at this little moment. We all have a right to be here, for America from the very first has had her beginnings in all peoples, and her future depends on us all.

¹ California Federation for Civic Unity, 101 Post Street, San Francisco, California, *Prejudice Won't Hide*, pp. 2-3, 10 cents.



(Courtesy Institute for American Democracy)

DEMOCRACY DOES NOT RESTRICT

A car card used to combat discrimination.



(Courtesy Institute for American Democracy)

DEMOCRACY INCLUDES ALL

A car card used to promote inter-racial and inter-faith co-operation.

We must teach the foreign-born to laugh when silly children cry, "You're wops—you're heinies—you're sheenies—we're Americans!" We must teach ourselves, native-born and foreign-born alike, that there is no final America yet—that they are making America, too, by what they themselves are, regardless of what others are.²

Some gains against prejudice are slowly being made, however. It is said that one of the greatest gains was made when a Negro baseball player was admitted to the ranks of a major league baseball team. You will probably read of other significant cases, too.

² Pearl Buck: On Discovering America, in *Survey Graphic*, June 1937, XXVI, # 6.

The section of our country that has practiced the greatest discrimination against Negroes is now taking many steps toward greater equality of opportunity for them. The poll tax has been eliminated in most of the Southern states that had used this means of preventing Negroes (usually too poor to pay the tax) from exercising the right to vote. Many of these states are providing better schools, better hospitals, and greater equalities before the law.

When we are discouraged by the slowness with which these gains in human rights are made, we should consider the words of Mrs. Edith Sampson, noted Negro woman lawyer of Chicago and a United States delegate to the United Nations. All her life, she says, she has believed that "part of something was better than all of nothing."

On one occasion when she was asked by a person with communist leanings, "Do Negroes have equal rights in America?" she replied:

My answer is No. But let's remember that eighty-five years ago Negroes in America were slaves, almost 100 per cent illiterate. The record shows that the Negro has advanced further in this period than any similar group in the entire world. We can tell the difference between a slave system and democracy. The division today is between those working toward individual freedom, and those who would make the people servants of an all-powerful state. . . . One hundred and fifty million people are beginning to see clearly that freedom depends on sharing it equally with all men.

Ruth Backman, as a Seattle high school girl, wrote the poem "Frontiers," which appears at the beginning of this chapter. She suggests that some of our problems are as great as those our forefathers faced in the early years of this nation. She says that, although "in all this world there is not

a place to be bold, no place to plow," still "behind and beyond every cruel thing there is a frontier."

These weaknesses in our practice of democracy are simply "new frontiers." And we have mentioned them in this book because they may lead you to greater effort. For the only way we can really expect to remedy the faults we have is to face up to them honestly—and be dissatisfied enough to correct them.

Some of our weaknesses are major problems which will take a long time to solve. But you can "lend a hand," knowing, as Pearl Buck says, "there is no final America yet."

Our Rights and Our Duties

Everyone has duties to the community, in which alone the free, full development of his personality is possible.

From "The Declaration of Human Rights"

A FEW years ago high school seniors in the United States were given an opportunity to compete for prizes in an essay contest. The subject of the essay was: "What Democracy Means to Me."

Thousands of students competed. And there were many essays excellent in every way—except that they considered democracy a means of *getting*, rather than *a way of giving as well as getting*.

Most of those students stressed only their *rights* in a democracy. They failed to mention that they had certain *duties* in return for those rights.

This came as a real surprise—yes, even a shock—to the judges. It was hard for them to believe that young people old enough to be in high school were thinking only of the things they were *getting* by living in a democracy—and nothing of what they should give in return!

If you live in a free nation you are receiving a great many valuable favors and privileges. Just living in a democratic nation is one of the greatest. Having many kinds of freedom—of speech and religion, to name just two—is another.

Yes, we all want to be free, but we are not always willing to pay the price for freedom. Part of that price is self-discipline, which includes obeying laws, voting in elections, providing equal opportunities for all people regardless of color or religion. Somehow we must get it out of our heads that someone else, say, our forefathers and parents, gave us our freedom, and that we have nothing to do but enjoy it. Freedom is not "free" at all! It must be worked for! It is a privilege, not a right. It is a quest, not a gift.

No one really wants to accept favors all the time and never to do anything in return. It may be impossible to speak your gratitude to your forefathers. But you can be aware of the rights you now enjoy and decide now to *match every right with a duty*.

Just as a reminder, we're going to list, side by side, some of your rights, which are matched by certain duties. Some of them you are doing—or can do—right now, and others you can do when you're an adult.

AS A YOUNG PERSON

Your Right

To express your own ideas without fear of punishment.

To follow your own beliefs on religion.

To have a vote in all matters pertaining to your welfare.

Your Duty

To allow every person to do the same. To think before you speak an opinion. To listen politely to others' opinions. To change yours if theirs are better.

To grant all persons the same privilege without ridicule or censure.

To give all others the same right to vote; also willingly to

PUT DEMOCRACY TO WORK

Your Right

To have your personal property treated with respect and guarded by law.

To enjoy and to take pride in public property of all kinds.

To receive the respect of others for any honest work you do.

To have a share in making laws and regulations that concern you.

To be given trust and responsibility for a task to be done.

To be protected from those who are more powerful than you, who might harm you physically.

To be respected by every individual you meet regardless of your race, color, creed, or nationality.

Your Duty

abide by the decision of a majority.

To keep from harming the personal property of others.

To refrain from defacing public monuments, buildings.

To show respect to every honest workman for his work, regardless of how humble it may be.

To obey every law and regulation set up for the good of all, even when you may not approve of them.

To be worthy of being trusted and to give others the same trust that you like to receive.

To help protect those weaker than yourselves. To turn to the law to right a wrong rather than to try to "take the law into your own hands."

To respect everyone regardless of his race, color, creed, or nationality.

AS AN ADULT

To have the right of a fair trial by jury.

To serve on a jury when called.

To speak out freely at public gatherings.

To attend all possible public gatherings which concern you or the civic welfare of everyone in the community. Insist on free and open debate.

To have good churches, schools, and roads.

To make donations or pay taxes to support these. To speak in favor of adequate funds.

To vote for officials to represent you in local and national government.

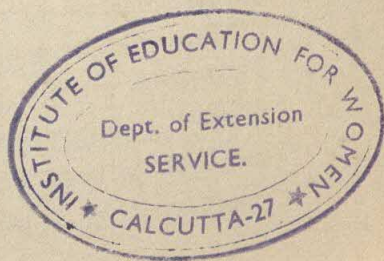
To study issues involved, study records of candidates, and vote to the best of your understanding and for the good of the greatest number.

To be served by various public organizations in your community.

To offer your services to those organizations to the extent of your ability.

To belong to a trade union or professional association of your choice.

To take an active interest in the affairs of your group, and participate responsibly.



All Men Are Brothers

Can't you see My handful, building a new world?
White and black, together, red and yellow and brown,
And none of them thinking of color, their own, or another's.
Christian and Jew, together, Protestant and Catholic,
And no one thinking of creeds, or words that are walls.
Hindu and Buddhist, together, Mohammedan and Confucian,
East and West together, fused in My love.
Big people, forgetting they are big,
 little people, forgetting they are little,
Being all My people, eager to push and haul,
Shoulder to shoulder, together, so the new world shall rise.

*From "The Bomb That Fell on America,"
by Hermann Hagedorn*

IF YOU have a brother you already know what "brotherly love" means. You also know that it's the same kind of love that you have for all the members of your family—mother, father, sisters, and brothers.

For brotherly love is easy to understand when you apply it to your own family. Robert Louis Stevenson once said if all the people of the world ate at the same table no one would go hungry. He meant that it's the most natural thing in the world to share with those who are near and dear to you.

But it isn't so easy to understand brotherly love when you apply it to our *world* family of nations.

Why isn't it easy?

Well, in the first place we don't get close enough to these "other" young people to see what they need. If you live in a district of beautiful homes and streets you may never see a "neglected" child in your own city, because his home may be



(Courtesy United Nations)

*"GOD THAT MADE THE WORLD AND ALL THINGS THEREIN,
hath made of one blood all nations of men to dwell on the
face of the earth." (Acts 18:24, 26)*

in a slum area you do not visit. If you live in the country, the "neglected" children in your own county may live in lonely cabins in some remote section. And only seldom do we have a chance to see the people of other lands.

When we do meet boys and girls from faraway lands we often find a barrier that makes it hard for us to understand them. Or, at least what seems to be a barrier. We find that young people are unlike us in the color of their skins, the clothes they wear, or the languages they speak.

Yet almost everyone *believes* in brotherly love. "Within the four seas," said Confucius, "all men are brothers." Other great religions—Christianity, Judaism, Buddhism—all teach the doctrine of brotherly love. But it isn't easy to practice it—as the missionaries, doctors, teachers, and engineers who

have gone from our country to faraway lands have learned to do. It isn't a bit easy to be "world-minded" and treat "all men as brothers."

But brotherly love *can* apply to the world family of nations, just as you apply it in your own family. The thing most necessary in practicing brotherly love, just as in your family life, is "sharing."

Don't forget that word "share." You take it for granted, of course, that you are going to share things with your family at home. You share the house in which you live. You sleep, eat, and play under the same roof. Toys and games are shared. Sisters or brothers often share the same bedroom. You all share the food which comes to your table.

Sometimes you have guests in your home and you share a meal with them. You meet each other around the table as equals. You don't have big portions for one guest, and little portions for other guests. If you have bread or rolls on a plate, you pass the plate to everyone. If you have pie for dessert, everyone is offered a piece.

The person who practices brotherly love believes that he must find ways of sharing things with our world family. It's reasonable, he says, that all the people of the earth are equally deserving of the good things of life—health, food, education, and homes.

For, you see, we are a world family of nearly 100 nations on this earth. But we are "unequal" in a great many ways. Some nations—such as the United States, Canada, Argentina—actually have so many of the "good things of life" that we often call them the "have" nations. Some other nations are so small and have so little of the good things of life that we call them the "have-not" nations. The world-minded young person believes that the "have" nations should help the "have-not" nations in every possible way.

Let's take education, for example. If you live in the United States, you are far more likely to have educational opportunities than persons in any other country in the world. First of all, you have teachers. And, even though some schools are small or very crowded, *you do have schools*. Your schools may have been built many years ago, but they probably still have firm foundations to stand on. They are warm inside. They have not been bombed until they are just piles of rubble.

You also have books, pencils, and paper. You may even have a film projector in your school, so that you may see educational films. Some of your schools have radios in the classroom.

You have playgrounds. Swings and slides. Baseballs. Basketballs. Footballs.

You may even have a school bus which stops near your home and takes you to school.

But do you think that other nations have all these advantages? No, indeed they do not. Such countries as Israel, Haiti, Afghanistan, and many others are very much in need of educational aids. But if you act in a spirit of brotherly love, you will do everything you can to see to it that in ten years—or twenty years—or perhaps fifty years from now we shall have passed around the good things in education.

Perhaps up to now you haven't realized how many of the peoples of the earth live in ignorance, poverty, and misery. So let's look at the record:

One half of the people of the world cannot read and write.
Three quarters of the world's population go to bed hungry every night.

Every morning at the breakfast table of the world there are 55,000 more mouths to feed.

It's true that if you live in one of the "have" nations, you

[illegible]

(Courtesy Enoch Pratt Free Library, Baltimore)

BOOKS FOR HUNGRY MINDS

A display by an American library for the CARE plan to send books to children in other parts of the world.



Courtesy the American Red Cross

WASHINGTON, D.C., HIGH SCHOOL STUDENTS
If you look at the faces of these students...

If you look at the front of this box you will see that it is Case No. 33, that it weighs 134 lbs., and that it is being sent to the Junior Red Cross in Manila, Philippine Islands. But no scale could possibly weigh the international good will that it will carry to this land far across the sea.



(Courtesy of U. S. National Commission for UNESCO)

MILK FOR THAILAND'S CHILDREN

Milk, Clothing and anti-T.B. vaccine are being delivered by "slow freight."

cannot see firsthand (unless you travel a lot) the peoples who are ignorant, starving, and ill. But the person who practices brotherly love is so concerned about the living conditions of other people that he tries in every way he can to learn what these conditions are. After that he finds, if he tries hard enough, that the ways of sharing are too numerous to mention and that channels for helping others are just waiting to be used!

Sometimes he acts on a "me-to-you" or "person-to-person" basis. He shares some of his clothing and toys with a needy family in his neighborhood, or he sends books to a children's hospital. He sends a CARE¹ package abroad, or he helps his mother wrap a package of clothing to send directly to a family in Greece or a relative in Germany.

Sometimes, however, his sharing is done through organizations to which he belongs—international, world-minded organizations like the Junior Red Cross, the Boy Scouts, the Girl Scouts, or the numerous "World Friendship Clubs"

¹ Cooperative for American Remittances to Europe.

which exist throughout our country. Other organized programs, such as the Friendship Train and UNICEF,¹ put on special drives for food, gifts, or money at certain times of the year. Certainly, it would be hard *not* to share if a Friendship Train were coming through your city or town!

World-minded people do all these things simply because they are concerned with the well-being of all peoples everywhere, and because they want to practice brotherly love. They also believe that this is *putting democracy to work*.

¹ United Nations International Children's Emergency Fund

CHAPTER SEVEN

A Thirty-Six Hour World

In New York City there's a boy
Who sits in school today
Reading of young Pablo
Down Guatemala way.

He thinks, "It must be very queer
To hear just Spanish words
And live among banana trees
With oddly colored birds!

"He seems to dress somewhat like me
But everybody knows
His country's full of Indians
Who wear the strangest clothes!"

In Guatemala City there's
A lad who likes to look
At the New York boy whose picture
Is in his history book.
Says Pablo, "Why he looks like ME!
I cannot understand,
They say in North America
That cowboys roam the land!

"I hear he eats just apple pie;
But can it really be
That he never tastes tortillas
Like my mother makes for me?

"How very sad it is to think
He knows no Spanish word.
I should find it hard with only
English to be heard."

Now both our Paul and Pablo love
 To eat and run and play
 And both will sit a-dreaming of
 The next school holiday.

Two mixed-up young Americans,
 Isn't it a shame
 They only know they're different
 And don't know they're the same?

*From "Two Americans,"
 by Lilian Moore.*

YOU are putting democracy to work if you avoid "misconceptions" in judging the peoples of your own nation as well as those of other nations. A misconception is an opinion which is based on a mistaken idea of the facts. Sometimes we call these opinions "stereotypes," or "pictures in our heads," or "snap judgments."

You couldn't possibly judge the people of the United States merely by visiting only one of the forty-eight states, could you? Nor could you judge the abilities and talents of those in your class at school by talking to only one member of the class.

You will notice in the poem "Our Differences" that both Paul and Pablo have made "snap judgments" about each other—just from "hearsay" and by looking at some pictures in their history books. Paul said, "But everybody knows his country's full of Indians, who wear the strangest clothes." And Pablo said, "They say in North America that cowboys roam the land!"

It's the easiest thing in the world to notice the "outside" differences between peoples—the way they eat, or dress, or live. And why not? The differences are right there before our very eyes, and we can *see* them.

And it's just as easy to believe what you hear people say, if you do not take the trouble to learn what the facts are. Remember how Pablo said of Paul, "I hear he eats just apple pie"? But is it really true that all of us here in the United States eat just apple pie? Or do cowboys roam our land?

It's important, as we've said before, to seek the truth about people all around the world. But the interesting thing is that if we do search for the truth we find that all the people in the world are more alike than different. Knowing this, we usually gain a great deal of respect for the differences that do exist.

The children in Egypt, for example, respond to love and kindness just as do the children in China or Chile. A mother is concerned about her child's lunch no matter what the geography of the country or the coloration of the skin. The farmer in Mexico works with soil and seeds. So does the farmer in the United States. Yes, the Tibetan, the Arab, the Turk, the Icelander, and YOU are alike in all these ways. The basic things that we all want in life are food, clothing, shelter, love, and security.

All Mexicans, for instance, do not wear sombreros and serapes and play guitars, any more than all men in the United States wear the ten-gallon hat and the high-heeled boots of the cowboy.

A class of students in the United States once looked at a snapshot of a Pan-American Day Festival being held in a Cuban school. They were surprised to see that the child who represented the United States was dressed in an Indian costume. He even wore a warrior's headdress.

You cannot get an accurate idea of a whole country from seeing only the costumes which people wear when they dress up for special occasions, any more than others could judge

us by our party costumes, say on Halloween. To know more about a country as a whole, you must see the homes of the rich and the poor, of the farmer and the craftsman, of the city people as well as those in rural areas.

What makes people interesting? Why, their differences, of course! How dull life would be if all persons thought alike, looked alike, acted alike. What a welcome change an individual is who appears totally unlike all the rest! And so, one of the best ways to learn to like people is to note their differences, be glad of them, and respect them; and remember not to label the people who are "different" as inferior, or peculiar, or even as "foreign." Have you ever considered that if you left your own country *you would be a "foreigner"?*

I thought that foreign children
Lived far across the sea
Until I got a letter
From a boy in Italy.
"Dear little foreign friend," it said
As plainly as could be.
And now I wonder who is foreign—
The other boy or me.¹

If you kept your shoes on when entering a Japanese home you would be considered very impolite. If you insisted on walking on the right side of the street in an English city other persons would recognize at once that you had not learned that the English walk and drive on the left side of the street. If you could not handle chopsticks deftly in China you'd be noticed, of course, although the Chinese would probably be too courteous to remark about it.

The differences of the peoples of the earth would make an endless list; and there would be no point in dwelling upon

¹ Jordan, Ethel Blair, "A Question."

them at all if we intended to think of those differences as "setting us apart." But we do dwell on them because they can awaken our interest and respect. Indeed, many persons like to travel in our own and other countries just to observe and enjoy these differences!

After you have studied or observed them, however, you will be ready for these questions: Do not all races of people love their homes and families? Do they not all want food? Love? Prestige? New experiences? Fun? Friendship? Do they not all desire independence and freedom rather than slavery? And desire to trust and understand their fellow men?

If you discover that all the peoples of the world family have these important things in common, wouldn't you say that they are far more alike than different? And if we have all these things in common, doesn't it seem reasonable that we should be able to get together and solve our problems?

But how are we going to learn to know each other better, so that we may learn to trust each other?

There are many ways. There is travel, of course. But if we cannot travel, we can learn from books, films, radio, television—and *persons* who have lived or traveled in other lands.

Here are some pictures of people, like yourselves, who have found ways of learning about our interesting differences.

Sometimes we acquire misconceptions of races and nations from books, films, and magazines. For example, "black" skinned people are so often pictured as foolishly superstitious and "yellow" skinned people as sinister or mysterious that we may begin to believe there is some necessary connection between such traits and skin color. The truth is, of course, that the color of the skin or membership in a "race" has



(Photo Courtesy Alabama Congress of Parents and Teachers)

STUDENTS ATTENDING THE ALABAMA YOUTH LEGISLATURE
at *Montgomery* are learning to put democracy to work.



NOT QUITE OLD ENOUGH TO VOTE — BUT OLD ENOUGH
TO LEARN *how!*

These Harrisburg high school students have rallied to the slogan, "A good student is a good citizen. Vote!" They have registered, attended caucuses, studied the candidates' backgrounds, and listened to campaign speeches. Now they are lining up to cast their ballots in the (unofficial) school election.

nothing to do with such things. The unfamiliar always has a tendency to seem mysterious, and superstitions of various kinds can be found among any people of limited education, whatever their skin color may be.

We find a similar situation with regard to nations and nationality. Because we see many shoemakers who are of Italian origin, or policemen of Irish origin, or bakers of German origin, we may begin to imagine that all Italians are shoemakers—and so on. Of course, if we stopped to think, we would realize the absurdity of such "stereotypes." Italy is not a country of shoemakers, nor is Eire a nation of policemen, nor Germany a land inhabited exclusively by bakers.

One of the main reasons why we find an unusual concentration of people of the same national origin in one occupation has to do with their immigration into this country. After some of their number had established themselves in a certain type of work, newcomers from that particular country were naturally attracted, in increasing numbers, to the same line of work. Their friends and relatives were there, who could speak their own language, instruct them in what was necessary, and smooth their way in the strange surroundings. Of course, when the members of a group "specialize" in one thing, here or elsewhere, they are likely to build up special skills. But that does not mean some other group couldn't have done the same thing.

This point also applies to bad traits that may be developed. Any group can fall into bad habits as well as good ones. And sometimes, unfortunately, the vices get more publicity than the virtues. It is a sad fact that in Europe and other parts of the world many people, who see only the more sensational type of Hollywood films, think that any American is either a millionaire who spends most of his time in

night clubs or a gangster who is ready to pull a gun out of his pocket.

Every race and nation includes some wise and some unwise, kind and cruel, strong and weak, good and bad. Anyone who thinks differently is judging on the basis of too few cases or of abnormal conditions. Scientists have investigated the facts carefully for many years. They have never found any important trait of character that belongs to a person simply because of the color of his skin or the nationality in which he was born. Skin color tells us as little about the real character and abilities of a person as hair color does. The *place* of his birth tells us no more about his worth than would the *month* in which he was born.

A misconception is based, you see, upon too little knowledge of the actual facts—and sometimes upon no knowledge at all. And usually the misconceptions do an unkindness and injustice to “minority” groups and those who were born overseas. Can you give some further examples of such misconceptions from your own experience and knowledge?

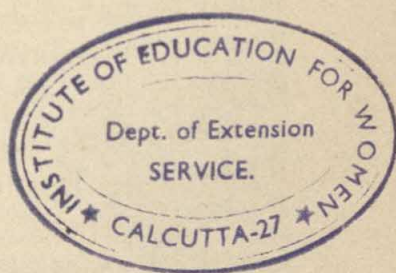
We must have complete and reliable information if we are to avoid misunderstanding between nations. The person who wants to put democracy to work does not make “snap judgments” in current affairs. He tries to get together all the facts that have to do with a problem and does not jump to conclusions without sufficient information about both sides of a question.

World problems are *your* problems. Today no country is more than thirty-six hours away by air transportation from any other country! That is why we say, “The world is smaller than it used to be.” Or we say, “The world is right on our doorstep.” If an epidemic of malaria or cholera breaks out in one country, the germ of that disease can be transported to any place on the earth in thirty-six hours.

A Thirty-Six Hour World

63

This means, of course, that *your* future health, happiness, and peace of mind are closely tied to those of other countries. You'll want to keep in touch with all of mankind's problems, because you're wise enough to see "it's all for one and one for all" in a thirty-six-hour world.



CHAPTER EIGHT

The Facts About Race

DISARM THE HEART

In hearts too young for enmity
There lies the way to make men free.
When children's friendships are world-wide,
New ages will be glorified.
Let child love child and wars will cease.
Disarm the heart—for that is peace.

Ethel Blair Jordan

YOU are world-minded when you learn the actual facts about the "races" of the world; and when, recognizing these facts, you are no more prejudiced against other people because they are of a race different from yours, than you would be because the color of their hair or eyes differs from yours.

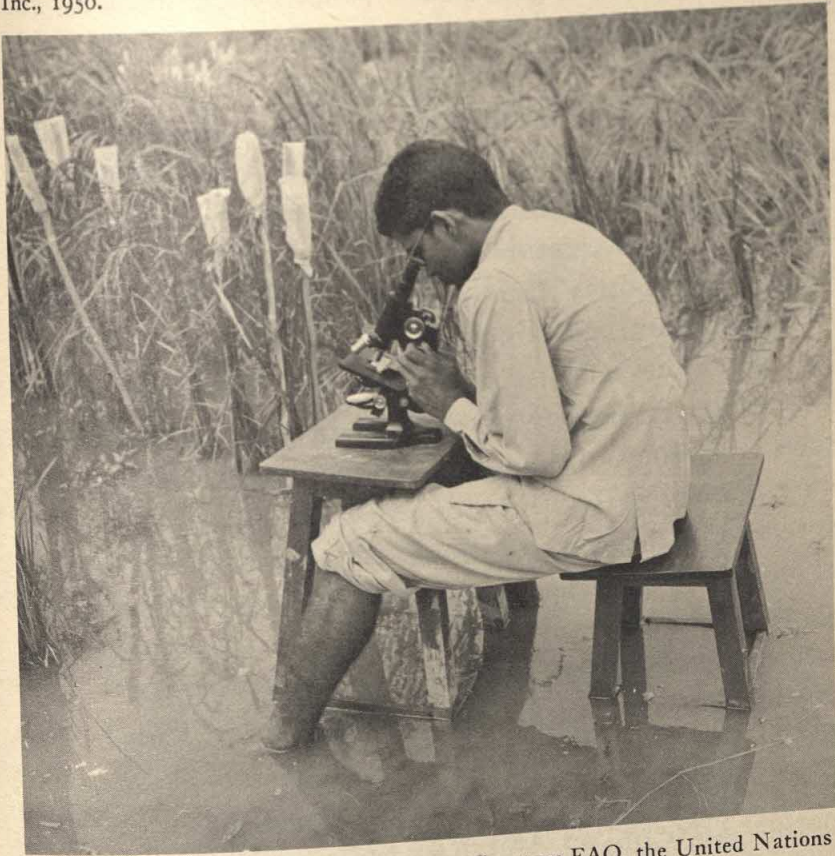
Science teaches us that *all* peoples of the world, including *all* races, are members of one family. The Caucasian (White) race is today the most advanced in science and technical skills, but that does not prove that other races could not do as well, given equal training. No race can be said to be superior or inferior to any other race. Genius is not confined to any one race. High intelligence occurs in children of every race. And this fact may surprise you as it has surprised some adults—"all human blood is the same."

A few years ago UNESCO (United Nations Educational, Scientific, and Cultural Organization) called together a group of the world's most noted scientists for the purpose of preparing a document which would tell the "whole truth"

The Facts About Race

about races. After much study and discussion these scientists from many lands prepared a joint "Statement by Experts on Race Problems" and issued it on July 18, 1950.¹

¹ A very clear explanation of the UNESCO Statement on Race has been prepared by one of the famous scientists who participated in the UNESCO conference which prepared the document. It has been published in book form under the title, "Statement on Race," by Ashley Montagu. Henry Schuman, Inc., 1950.



Courtesy FAO, the United Nations

GENIUS IS NOT CONFINED TO ONE RACE

The Caucasian (White) race is today the most advanced in science and technical skills, but that does not prove that other races could not do as well, given equal training. Here, a native scientist in India is working on an experimental project in rice hybridization.

There it was, for the whole world to read—a statement explaining that racial hatred and racial discrimination are unscientific and false and also *ugly and inhuman*. Myths, prejudices, and superstitions about race contributed greatly to the starting of World War II, and also to the murder of people by the Nazis in such a cruel, systematic way that it became known as “genocide”—a new word meaning the crime of killing people because of their race. Yes, during one horrible ten-year period more than 6 million human beings, mostly Jews, lost their lives because, it was said, they belonged to an “inferior” race. Yet the scientists of the world are in complete agreement—and have gone on record—that it is entirely unscientific to state that any race is inferior!

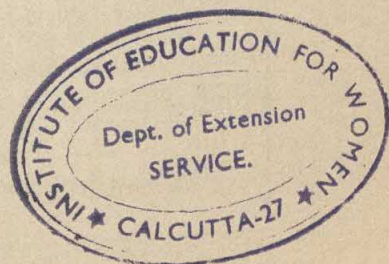
Anthropologists (scientists who deal with the origin and development of mankind) tell us that all human beings belong to the same species. The term “race” is mainly one of convenience to express certain physical differences, such as shadings of skin color, which have no more bearing on a person’s real abilities or worth than the height of his forehead or the shape of his ears. Actually, no one’s skin is absolutely or purely white. From a scientific viewpoint, all skins may be regarded as shades of brown, from the lightest, known as “white,” to the darkest, known as “Negro.”

The most important thing to remember is that skin color has nothing to do with blood. A person does not have different blood because he has different skin color. If a white person, a Negro, an American Indian, and a Japanese or Chinese all donated blood to the Red Cross, and each donation was placed in a separate little bottle, no one, not even the greatest scientist, could tell which blood was which. In other words, there is no such thing as “Chinese blood,” “white blood,” “Indian blood,” or “Negro blood.” There is only *human* blood.

Yet those myths of "race" still persist. And if you and other young folks around the world grow up believing them, they may lead to other wars. All people who want to help wage the good fight for human brotherhood will want to read this important UNESCO document that tells the facts about race. After learning the facts, you will surely have reason to believe, as never before, that "all men are brothers."

Unfortunately, however, many people do not use the term "race" in the accurate, scientific sense that we have defined here. Thus, they may call any national, religious, geographic, linguistic, or cultural group a race—yet obviously Americans are not a separate race, nor are Englishmen, nor Frenchmen, nor any other *national* group. (They are citizens of separate nations.) Catholics, Protestants, Moslems, and Jews are not races. (They are members of separate *religions*.) A group may have a common language but that does not mean that it is a race. (It is a separate *linguistic group*.)

These scientific studies (The UNESCO "Statement on Race") also support the principle of universal brotherhood. Human beings, the studies tell us, are born with drives toward cooperation. People are social beings who can reach their fullest development only through cooperating with their fellow men. And if this social bond between man and man, and nation and nation, is denied, we are likely to find social "illnesses" and "tensions" which might lead to war.



What Do You Know About Indians?

Visiting neighbors is a good way to broaden one's horizon, these children discovered.

"WHAT do you think about the Indians?" asked the teacher.

"I think the Indians are very dumb people," stated Andrew, grade 7.

"They are colored people and they are very backward," answered Dorothy, grade 7.

"The Indians have black hair; some are dirty and bashful," said Marlene, grade 7.

"They live in tar-paper huts and have black eyes. I want to find out how they make their canoes," replied Donald, grade 5.

These were the answers given by her pupils to Mrs. Alys Johnson, Mille Lacs County rural teacher. Several days later, through Mrs. Johnson's efforts, these attitudes had undergone an entire change.

Opened Way To Know

Realizing that the children actually knew nothing about the Indians, Mrs. Johnson arranged a trip for the children with the help of Harold Weberg, principal of the Vineland Indian school on Lake Mille Lacs.

The visit was made. Upon their return, the children talked about what they had found and how it differed from what they had expected. "I don't think they are dumb now," Andrew admitted. "If they want to learn, they really can."

Dorothy observed, "They are forward, instead of backward. They wear all colors of clothes."

"The Indian children were not

dirty. They were not bashful," stated Marlene.

"I didn't find out anything about their houses," Donald said. "I learned all about building their canoes from Mr. Ayers" (owner of the Trading Post, a man intimately acquainted with the Indians).

Other comments revealed a similar reversal of opinion on the part of the pupils.

Patricia, grade 5, learned "they were clean." Waldo, grade 4, discovered that they "could sing well" and that they could "study by themselves." There was a general opinion that some of them were "smarter than we in our lessons."

Saw Their School

The children noticed that the standards of the Indian school were higher than their own.

Vineland had better school grounds, playground equipment, books, and room decorations. It had running water, hot lunches, magazines, bulletin boards, and a piano, all things which Mrs. Johnson's school did not have. Yet the children refused the suggestion that they trade schools, although they all liked the teachers and felt they would enjoy being their pupils.

"My secret aim was to prove to the children that the Indians were just as good as white people," Mrs. Johnson said. "I certainly think they found out that we are not any better."

CHAPTER NINE

Thinking Geographically

Walk together, talk together,
Oh, ye peoples of the earth; then
and only then shall ye have peace.

Sanskrit, author unknown

WHAT do we mean when we speak of “thinking geographically”?

In order to answer that question, let’s imagine for a few moments that you are studying geography or social studies in your classroom at school. Perhaps a map of the United States has been placed at the front of the room. Your teacher has asked you to name some of the resources of the upper Mississippi Valley. And you name them right off—coal, iron ore, and a number of others.

Is that what we mean by thinking geographically?

If you can name all the rivers of Europe and identify the larger body of water into which each of them flows, is that thinking geographically?

No, that isn’t what we mean, although in these instances you knew your geography perfectly well. But the term “thinking geographically” means that you can put yourself in the other fellow’s shoes, so to speak, and try to understand how your way of life would be changed if you lived under the conditions he does.

We live in a geographical world, and in order to under-

stand current world problems we must relate them to the setting in which they occur. No country's problems can be fully understood unless we relate them to its climate, rainfall, resources, and all the other physical conditions.

If you moved from a dry climate to a wet climate—even within the United States—you would change both your food habits and clothing habits. The same would be true if you moved from a point near the Equator to a place near the North Pole. The pets you have and the games you play would change. The way your family made its living, your nation's export and import trade and even its politics would be very closely related to what we call the "environment" or physical make-up of the country.

A world-minded person doesn't stop at learning the "facts and figures" about a country. If he wants to put democracy to work he goes much further than that and associates those facts with the *people*.

First, he must be able to answer such questions as these: How large is the country? What are its natural resources? Is the land fertile? What is the volume of rainfall? The height of the mountains? What does the country produce? What are the great rivers of the country? Are they navigable? What government does it have? What is its history?

Then, if he "thinks geographically," there is one other all-important question: "*How do these conditions affect the lives of the people?*"

The resources of our own country—its coal, oil, forests, and minerals, for example—can be listed and memorized. That isn't very hard to do, is it? But once you tackle the question, "How do these resources affect our lives?" you come face to face with the whole problem of *conservation*. One of the reasons the United States is powerful and wealthy is simply that we *have* these resources. But are they unlim-

Thinking Geographically

ited? Will they last forever—if we destroy our soils and pollute our water? Can we keep on spoiling our grasslands, killing our wildlife, and slaughtering our forests? No, of course not! The student who thinks geographically asks, "*How do these resources affect my way of life?*"

The size of Mexico's Indian population can be used as another example. You may memorize the numbers one day and very likely forget them the next. But if you are seeking world understanding you will try to see the facts about the population's size *as the nation of Mexico sees them*. The education of a large Indian population has been a serious problem for Mexico. Its solution has led to the famous "Each One Teach One" educational program, whereby each person who could read and write was asked to teach one other person or more. It has also led to the setting up of many cultural centers. This program has helped millions of Indians of Mexico, along with many others, to learn to read and write.

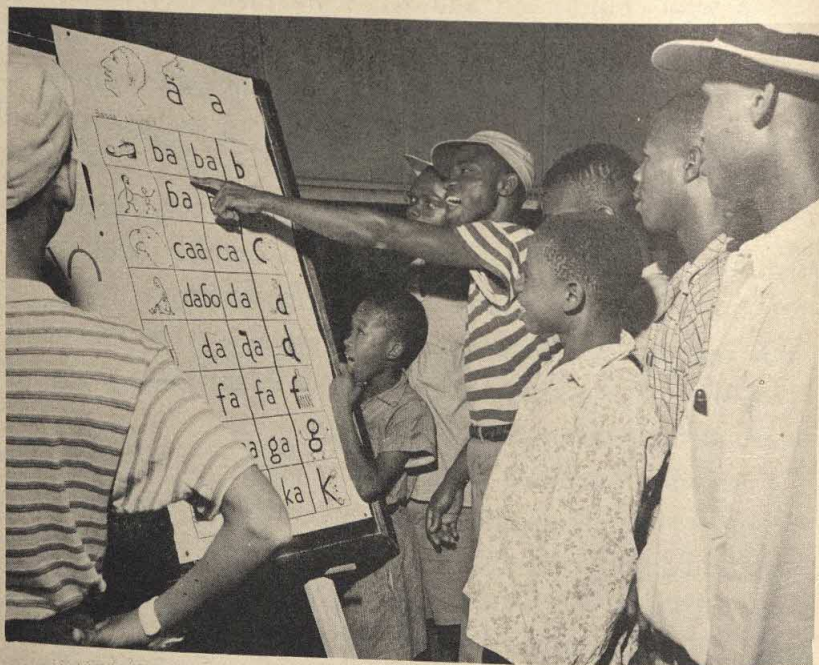
The geography of a territory is naturally very important in time of war. One of the important factors involved in moving an army forward to engage an enemy is knowing "the lay of the land." But let's always remember that knowing the geography of the various countries is *far more essential for peace* than for war.

For when you and other young people learn how environment affects people's lives and their government, you have laid an important foundation for world peace, because you will know more about why people act as they do, and why they try to solve their difficulties as they do.

You would all enjoy attending the beautiful Dutch Tulip Festivals which are held each spring at Holland, Michigan, at Pella and Orange City, Iowa, and at many other communities where Americans of Dutch ancestry reside and keep

alive the beautiful traditions of Holland. You would learn much about those traditions and see the beautiful festival costumes. But you do not know enough about Holland until you also learn how the Dutch live when they are *not* dressed up for a festival.

And it is not enough to dress up in the costumes of other nations, sing their songs, and learn about their festivals. If disagreements arise, the more we know about any group of people, the easier it will be to talk things over peacefully and reach a compromise. On the other hand, people who know little about one another are likely to be mutually suspicious, and cannot easily find ways to settle their differences peacefully.



Courtesy UNESCO, the United Nations

EACH ONE TEACH ONE

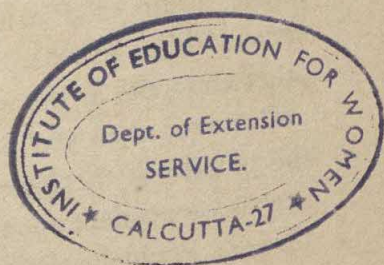
These charts have been designed to help the people of Liberia learn to read.

There's another good reason for learning to think geographically and for trying to understand why people act as they do. It will give you a greater appreciation of the heritage of our own country.

The United States is a sort of "melting pot" of the contributions and cultures of other nations. All of us in this country have ancestors who lived in countries across the seas. By thinking geographically about these nations we'll be less likely to call their peoples "foreigners" should they come to our country or neighborhood to live. We'll be far better able to understand the various regions of our own country, and to recognize the imprint each group has made upon a region.

The Spaniards, for example, have given the southwestern part of the United States a very distinct personality in architecture, crafts, and traditions. The city of New Orleans is rich in the traditions and architecture of the French. Our list would be endless, for all nations have shared their cultures with us.

It's a lot harder to think geographically than to "memorize" and "recite" geography. But it's a mighty important step toward world understanding and peace. It means trying to look at a problem the way the person looks at it who has it on his doorstep. But try hard! For if you succeed you'll find that the other fellow's actions seem far more reasonable than you thought at first.



The Interdependence of Nations

"Each of us has learned the glories of independence.
Let each learn the glories of interdependence."

*Franklin D. Roosevelt, at the
Inter-American Conference
Rio de Janeiro, 1936*

IT WILL be very hard for you to put democracy to work until you learn to "think wide" and until you realize that all the nations and peoples in our world family are interdependent. That means, first of all, that each country is dependent upon other countries for food and the various necessities of life. And we say that nations are "economically interdependent," because each nation of the world looks to other nations for markets for its goods.

Why not begin to prove this interdependence by listing the products other countries contribute to your daily needs? Bananas, cocoa, and dates are only a few, among our foods. Rubber for your overshoes and the materials that go into the manufacture of your family car, the school bus, your telephone, radio, and many other things come to you from abroad. Then list the products which your country sends to other countries of the world.

But even then you have only "scratched the surface" of the picture of the interdependence of nations. For nations are also dependent upon each other for art, music, and literature. It would be difficult to find substitutes for the many

favorite songs, stories, games, dances, and pictures which have come to us from other countries. And this we call "cultural interdependence." Would you want to have Christmas without singing "Silent Night," a song by an Austrian? Some of your fairy tales were written by Danes and Germans. Many of your most attractive storybooks are illustrated by artists from Mexico, Holland, France, and Norway—and even from the countries of eastern Europe and the Far East, such as Russia, Poland, and China.

You need not know the origin of your favorite fairy tales in order to enjoy them. But it may surprise you to learn that Cinderella was really first of all a princess in India! Millions of boys and girls through the centuries have enjoyed the stories which we owe to the storytellers of India, China and Greece—Aesop's fables and Arabian Nights, for example. Although these tales came to us by a roundabout way, changing their names and their appearance many times en route, we still gratefully acknowledge their starting place.

But we had to have paper before we could have books, and to China we owe the arts of papermaking and block printing and the invention of the first movable type.

When you see beautiful, fragile porcelain, you can remind yourselves that the first ever known was made in China. In fact, that lovely form of delicate pottery was given the name, "China ware."

There are numerous ways in which peoples of the world depend upon each other. Many of the necessities that are a part of your everyday life were discovered or invented or contributed to by people of other lands. And our own inventors and scientists have contributed many necessities to the rest of the world.

A Swede invented matches. An American invented the

electric light. The first telescope was constructed in Italy, and X rays were first discovered in Germany.

Louis Braille (Brayl), a Frenchman who was struck blind early in life, invented a system of raised dots by which the blind can read and write, learn music, mathematics, and shorthand. This system, which was given his name, "Braille," has benefited the blind of all nations.

Some of the earliest scientific advances were made in Asia. From the Far East have come many discoveries and inventions which have enriched our Western civilization—printing, the compass, and silk, for example. We are indebted to India and Egypt for laying the foundation of much of our knowledge of algebra, geometry, and astronomy. Modern astronomy was founded by Copernicus (Ko-pér-nik-us), a Pole.

Our engineers have helped build highways and railroads and airfields in other countries. Our doctors and nurses have aided people in other lands to live happy and healthy lives. Teachers have gone to other countries to teach or have helped train students from other lands right here in our own country, for service in their own countries.

Thus nations give and take of their skills and knowledge, and the world-minded person will wisely realize how much this give and take has added to his own comfort and well-being. The story of modern medical discoveries—penicillin, sulfa, DDT, plasma, atabrine—is a story from many nations, creeds, and races. The scientists who made these discoveries worked in all parts of the world. The development and use of plasma, for instance, is a tribute to international unity in science.

Think of the work of that great French scientist Louis Pasteur! In the early years of his experimenting, medical men ridiculed his germ and microbe theories. His work with



(Courtesy United States Department of State)

CLINIC IN A SCHOOL IN TEHRAN

This clinic has been set up in a courtyard and children are waiting in line for the native doctor and nurses to vaccinate them.

anthrax and rabies, his development of vaccines, and his pasteurization process are dramatic episodes in a lifetime which was devoted to the service of mankind.

Music, we say, speaks an international language, and the roster of great musicians certainly reads like a roll call of nations. Paderewski (Pad-er-ev-skee) was a Pole, Mozart (Mó-tzart) was an Austrian, Debussy (Deh-biu-sée) was a Frenchman, Verdi (Vair-dee) was an Italian, Handel (Hañ-del) was a German, Smetana (Smét-ana) was a Czechoslovak, and Tchaikowsky (Chy-kaŭv-skee) was a Russian.

Musical instruments also belong in our international roll call. Did you know that the harp and the flute and many other instruments either had their beginnings or were developed in India or China? China originated the little "sheng," with short bamboo pipes, which centuries later became the pipe organ. A Chinese dulcimer, strummed on silken strings

some 2000 years before Christ, developed into the harpsichord and then into the present-day grand piano.

Consider the field of painting. Van Dyck was Flemish and became Court Painter in England, Rubens was Flemish, Hals was Dutch, and Millet (Mill-áy) was from Normandy. These are but a few names from the long list of famous artists who have contributed to the world's storehouse of culture. By studying the art, music, and literature of other peoples we can learn more about their ideals and values and more about the things they need to make them happy.

And we must not forget the contributions of ideas and ideals. All the great religions teach the brotherhood of man, and most of the founders of these religions lived in the Middle and Far East.

Buddha (Boó-da) taught: "Minister to friends and families by treating them as one treats himself."

Confucius (Kon-few-shuss) taught: "What you do not like when done to yourself, do not do to others."

Jesus Christ taught: "Thou shalt love thy neighbor as thyself."

Hinduism taught: "Let no man do to another what would be repugnant to himself."

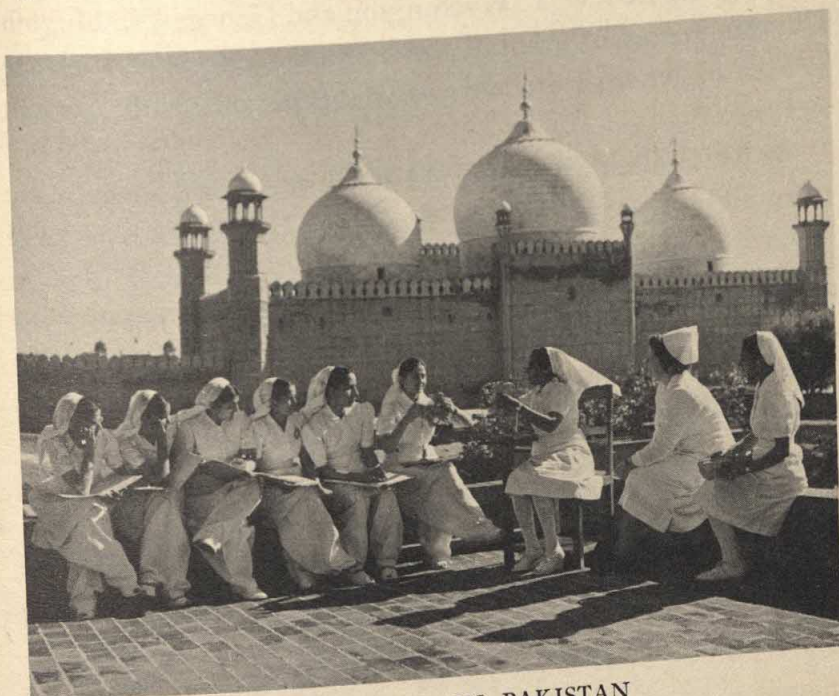
Judaism taught: "And what thou thyself hatest, do to no man."

Great and fascinating literature has come to us from many lands. Ancient Greece gave us Homer; Italy gave us Dante; England, Shakespeare; Germany, Goethe (Girt-eh); Russia, Tolstoy (Tahl-stói). These are only a few of the famous names.

When we study about countries which are not as well-developed economically as our own, we often forget about the interdependence of nations. We are thinking in terms of

The Interdependence of Nations

the power and wealth which the United States has and of our radios, automobiles, and the like. It took great intelligence and efficiency to produce these things, but we must not get the idea that "foreigners" can't teach us a thing. Not only have there been great technical developments in other countries, but our own country at its very start was grateful for the help, during our Revolutionary War, of distinguished military leaders from foreign lands—Lafayette (Lah-fye-ett) from France, Steuben (Stói-ben) from Germany, Kosciusko (Kosh-chóosh-kaw) from Poland. Some of those names are pretty hard to pronounce, but we will all agree that when a man has risked his life to help us or has



NURSES' TRAINING CLASS IN PAKISTAN

Here, cupolas and minarets of Lahore mosque fill the skyline behind a nursing class on the roof of a clinic. A UN project, this is an example of how doctors and nurses have aided people in other lands to lead happy and healthful lives.

contributed something of value to our life the least we can do is try to say his name the way he says it. Our language seems hard to others, too; but everyone feels less strange toward someone whose name he learns to pronounce.

In later times, as in earlier, we have been glad to welcome as new citizens men and women who came to this country from many different parts of the world. We may take special pride in the fact that in our own day one of these new citizens is the world's greatest living scientist—Albert Einstein, who was born in Germany of Jewish parents. American civilization has been immensely enriched by people who overcame such tremendous obstacles as did the Negroes Booker T. Washington and George Washington Carver—names of great distinction in education and science—both of whom were born of slave parents with African heritage.

As we said earlier, we could have mentioned many more examples of achievements from the countries we have named, as well as from others and from our own. The point is that everyone's life is far richer and happier because the people of the earth have shared their ideas, skills, and knowledge. "Think wide"—for only then can you put democracy to work!

CHAPTER ELEVEN

How Organizations Help

I pledge—

My Head to clearer thinking
 My Heart to greater loyalty
 My Hands to larger service, and
 My Health to better living, for my Club,
 my Community, and my Country.

The 4-H Club Pledge

"THERE is great wisdom and human kindness in the hearts of the people all over the world."

"Boys and girls are truly world-minded."

"Young people always have high ideals."

"When we are young we do not try to solve the world's problems through treaties and armaments; our way is through service and kindness."

You hear these words spoken again and again—and every word is true! Young people do have high ideals, and the fact that they are trying to live up to them day by day has certainly been proved over and over again. "The proof of the pudding is the eating," we say. And if proof is needed of how boys and girls are helping to solve world problems, let anyone examine the work of international youth organizations.

We've already mentioned some of these organizations—

but we couldn't possibly mention them often enough. If you are a Boy Scout or Girl Scout, if you belong to a 4-H Club, or to the Junior Red Cross, you already know what these organizations are doing. They are often called the "character-building" organizations—and it's easy to understand why. They do an almost unbelievable amount of service here in our own country and, in addition to that, carry on a vast network of services abroad. And all of this is done from one standpoint only—the worth and sacredness of the human being. Clearly, they are *putting democracy to work!*

No one will ever be able to measure the international good will which has been brought about through the work of these international groups. The number of young people who belong to them actually number in the millions!

JUNIOR RED CROSS

The American Junior Red Cross was founded in 1917 at the request of the teachers of our country. Its purpose is "humanitarian service" which simply means that it was organized to serve all human beings who were in need of help. The Junior Red Cross works in elementary schools and high schools; and in all types of schools—public, private, and parochial (schools maintained by churches).

If you are already a member of the Junior Red Cross, you know that your classroom work is more interesting and more meaningful when you can do something for others along with learning. You also know that your JRC activities are carried on at local, national, and international levels.

Beginning in World War I, the filling of gift boxes has become a traditional program of the American Junior Red Cross. By these small tokens of good will, bonds of friendship are strengthened. High school students supplement this gift box program by constructing school chests and filling

them with educational, health, and recreational supplies for classrooms overseas. JRC members also communicate with members overseas through letters, art, and music.

Following is the American Junior Red Cross *Declaration of Principles*: We believe in service for others, for our country, our community, and our school; in health of mind and body to fit us for greater service; and for better human relations throughout the world. We have joined the American Junior Red Cross to help achieve its aims by working together with members everywhere in our own and other lands.

4-H CLUBS

If you live in a farm community anywhere in the United States, you probably have heard about—or may be a member of—a 4-H club. If you do belong, you are one of over 2 million boys and girls of all nationality groups and religions who are 4-H members in the United States, Puerto Rico, Alaska, and Hawaii. It has been said that on any given day a thousand 4-H club meetings are probably going on somewhere in the world.

Any boy or girl who is able and willing to carry on a farming or homemaking project can join a 4-H club, for its purpose is to help boys and girls become good farmers, homemakers, and citizens. The United States Department of Agriculture supervises and aids 4-H clubs as a part of its program of education.

Each club carries on many group activities in farming and homemaking, but in addition to that each club member undertakes a project of his own. A boy may buy seed, plant an acre of ground, and see how good a crop he can raise. A girl often cans fruit or vegetables, or she may learn to make



Courtesy Campbell Hays

WHICH ONES SHALL WE SEND?

These girls in a Bavarian Volksschule cast a critical eye over the classroom drawings which are to be selected and sent to their affiliated school in America.



(Courtesy Boy Scouts of America and *Philadelphia Inquirer*)

TWO SCOUTS FROM U. S. A. VISIT WITH SCOUTS FROM INDIA
This visit occurred at the Second National Jamboree held at Valley Forge, Pennsylvania in July, 1950.

her own dresses or the curtains and bedspread for her own bedroom.

An important part of each project is keeping records. Each member keeps a record of costs and returns, and of the method he used in carrying out the project. More than that, each member carries on his project under the guidance of an adult leader; makes a public exhibit on special occasion or at the county or state fair; and reports his achievement to the county extension agent or club leader.

The 4-H club program also stresses good citizenship. By means of discussion groups and special projects, 4-H members study problems of the community, state, nation, and world.

The emblem of a 4-H club is the four-leaf clover, which has long been considered a symbol of good fortune.¹ Each green leaf of the clover has a white H on it—the 4 H's standing for equal development of the head, hands, heart, and health of each member.

BOY SCOUTS

Any boy from eight years of age upward may become a member of the Boy Scouts of America in one of its three age programs—Cub Scouting, Boy Scouting, and Exploring. You may already be a Boy Scout and, if so, you are one of a membership in the United States of over 2 million. Scouts learn service to God and country, and duty to all human beings.

Camping is the basis of the Boy Scout program. The outdoors is a friendly place to all Scouts who learn woodcraft,

¹ A marker stands in Wright County, Iowa, on the spot near a rural school where Oscar Benson originated the idea for the 4-H club symbol of a four-leaf clover.

outdoor cooking, signaling, swimming, map making, and first aid. All Scout requirements help teach outdoor skills.

Other activities include planting trees, making trails, exploring the wilderness, and taking trips to places of historical importance. Scouts also help in wildlife protection, conservation, and fire fighting.

Over fifty countries with a membership of over five million boys, belong to the International Boy Scout Conference.

The World Jamborees—meetings of Scouts from all over the world held every four years—have been an incentive toward world citizenship. Seven world jamborees have been held since 1920—two in England, and one each in Denmark, Hungary, the Netherlands, France, and Austria. Scouts camp together and give exhibitions, campfire programs and pageants of Scout work. The jamborees give them a chance to form lasting friendships with the Scouts of other nations.

World-wide correspondence is encouraged, and a "World Friendship Fund," on a voluntary basis among Scouts since 1945 has secured and spent over \$200,000 to help Scouting in war-torn countries.

The first national Scout Jamboree was held in July, 1937, at the foot of the Washington Monument, on the banks of the Potomac, and the second at Valley Forge, in the summer of 1950.

G I R L S C O U T S

The Girl Scouts of the USA has on its membership rolls over 1,250,000 girls between the ages of seven and seventeen. But remember, this is the membership story only in the United States and its territories and possessions. In the World Association of Girl Guides and Girl Scouts, which includes girls of twenty-nine countries, the number of members has reached the grand total of 3,000,000.

People sometimes ask, "What do the Girl Scouts *do*?" In



GIRL SCOUTS

These girls participate in a city-wide project to clean up and beautify their city.

their troops Girl Scouts learn to plan their own activities, to respect one another's opinion, to work together and with adults. As they grow up, sharing the fun of exploring new interests and of serving others, they have an opportunity to acquire attitudes that will make them better citizens.

Girl Scouts learn dozens of worth-while and exciting skills, from cooking a meal to sailing a boat. They put on plays and learn the folk songs and dances of other peoples. They give service to their families and communities by taking responsibility for household tasks, raising and canning food, helping in day nurseries or hospitals. Together they camp out under the stars, hike along mountain streams, and discover the wonders of nature. All these activities help them to develop self-reliance, broader interests, greater appreciations.

The Girl Scouts of today, under the guidance of trained adult leadership, are trying to bring into the family circle, the community, the nation, and the world the understanding and friendly relationships that are the rule in Girl Scout troops. They are doing this in a variety of ways: by sharing such skills as outdoor cooking and camping with their families; by studying the various nationality groups represented in their families and communities, learning to appreciate the contribution each has made to American culture; by holding occasional city-wide functions at which troops from all sections of the city get together; by assisting in nation-wide drives for public health and conservation; by sending small gifts of needed items to children overseas, enclosing snapshots and addresses of donors in the hope of getting acquainted through exchange of letters, pictures, scrap-books; by studying cultures of other countries; and so on.

Girl Scouts live in cities, in small towns, and on farms. They belong to all nationality, religious, and economic groups. As Girl Scouts of the USA they belong to the World Association of Girl Guides and Girl Scouts through which they may come to know their sister Guides and Scouts in other countries by correspondence and by international encampments.

These vast congregations of young folks, many of whom may never meet each other face to face—to shake hands or say "Hello"—are willing to share what they have with those who "have-not." They themselves are growing up with high ideals and healthy bodies, but they are not satisfied unless they can do something to help other people to have strong minds and healthy bodies!

Surely, if you share with boys and girls across the miles—and thus come to know them better—isn't it possible that you will never meet them as enemies, with guns and tanks? Isn't

that the best way for young people to come to trust each other?

Many of the non-governmental organizations (NGO's, as they are sometimes called) that work for better relations among the peoples of our own country and the world are motivated by their religion. They are taking literally the words of the Holy Bible: "I seek my Brethren," and "Bear ye one another's burdens."

One of these organizations is the National Conference of Christians and Jews. Its members are largely adults, but it gives a great deal of its attention to young people. It sponsors Brotherhood Week, which is observed in February each year. You may already have had a part in that week's activities or have heard some of the radio announcements and broadcasts which are given at that time.

But Brotherhood Week only highlights the goals this organization is actually seeking the whole year round. These goals are: "justice, amity, understanding and cooperation among Protestants, Catholics, and Jews." The NCCJ is trying to give the word "brotherhood" real meaning in everyday life—not for just one week but for fifty-two weeks in the year. And its definition of brotherhood is: "a willingness to give to all others the rights and dignities that we want for ourselves."

The NCCJ works to overcome all forms of *prejudice*, by making use of scientific studies, youth conferences, newsreels, radio announcements, and broadcasts; through schools, churches and synagogues, colleges, clubs; and by distributing literature. There are World Brotherhood chapters in all parts of the world.

The work of the American Friends' Service Committee is another example of world-wide service with religious motivation. The AFSC has drawn into its service persons of

many faiths and backgrounds. The Friends do not believe that men were meant to hate and fear each other. They believe in helping people to learn more about each other, so that we need not be afraid of each other.

Sometimes, before people can be educated they must be fed and clothed, for there can be no understanding when people are cold and hungry. When there is bitterness and hatred in their hearts people cannot learn to trust and understand their fellow men. So we have to prove our friendship through gifts.

In recent years one of the AFSC projects for young people is a School Affiliation Service. The Service Committee arranges for certain schools overseas to have direct contact with a school of about the same size and character in the United States. After a long affiliation experience teachers from these schools sometimes exchange visits—American teachers usually taking with them such materials as maps, photographs, slides, and recordings. The schools exchange art, stamps, science collections, school news, woodworking, tape recordings, pressed flowers, and scrapbooks.

The School Affiliation Service is operating in France, Germany, Holland, Italy, Japan, and Mexico. The chief value of the program is the direct exchange between school and school. For whatever matters most in the lives of the students becomes the subject of their exchange: how they carry out self-government in school; architecture and industries of their respective communities; what they want to be or do when they grow up; what "war devastation" means; or how it feels to have "a father still missing." Letter writing is, of course, a big part of the exchange.

This Service affects only about 150 of the hundreds of thousands of schools in this country. But these 150 schools may serve as *examples* of international and intercultural liv-



Courtesy National Film Board of Canada

LEARNING THROUGH DISCUSSION AND COMPROMISE
You are going to have to search for the facts which support democratic practices, and then act accordingly.



(Courtesy Minneapolis Mining and Manufacturing Co.)

PUPPETS GO ABROAD

Puppets made by American school children, in a performance recorded on wire-tape, to be sent to a school overseas.

ing to those who want to be world-minded American citizens. The Service Committee also works with refugees to help give courage and hope to the children and grown-ups who have been transported from their homeland to America or to some other country. In Calcutta, India, the Friends oper-

Let's trim the MITTEN TREE



We are sending these mittens overseas as a gift of
good will and friendship to needy children, through
the American Friends Service Committee.

(Courtesy American Friends Service Committee)

MITTENS FROM FRIENDLY HANDS

Mittens are hung up on such trees as gifts for children abroad. Donors often receive letters from children who receive the mittens.



(Courtesy American Friends Service Committee)

YOUNG REFUGEE GIRLS IN PALESTINE

They are learning their lessons in a bomb-damaged building.

ate a school for girls from the slums, providing social get-togethers, teaching them handcrafts, homemaking, and health habits.

In southern Palestine, the Quakers co-operated with the United Nations and UNESCO in 1949 in setting up tent schools where Arab children learned reading, writing, and health habits. They also established a Neighborhood Center where Arabs and Jews—traditionally bitter enemies—may meet together. If these peoples know each other better, the Friends believe they are more likely to trust each other!

The Friends have worked in war-devastated areas, after three wars: The Franco-Prussian War, World War I, and World War II. They have pioneered prison reforms, served as aids in mental hospitals, experimented in self-help housing projects, and worked in depressed industrial sections of the United States. Some of their members take time out from their regular work to serve in work camps where they are assigned—perhaps for two or three months—to the hard physical labor of helping rebuild war-devastated areas.

Others give a year or two out of their lives to overseas service.

The outcome of the Committee's vast world-wide effort is, of course, an almost unlimited amount of international good will. And their work is widely supported by people of all population groups, colors, creeds, and nationalities.

In 1947 the American Friends Service Committee shared with the Friends Service Council the Nobel Peace Prize, which had never before been awarded to a religious group. In presenting the award, Gunnar Jahn of Norway summed up their services to humanity in these words:

"The silent help from the nameless to the nameless is their contribution to the promotion of brotherhood among nations."

These are a few examples of the concept of *brotherhood in action*. And brotherhood, as these and similar groups are putting it into practice, implies far more than helping the needy. It also means a willingness to *attack the causes* of want and suffering—both near at home and far away. We have described the work of these organizations because their programs suggest many ways in which you can *put democracy to work*.

CHAPTER TWELVE

The United Nations

"Man will never write,"
they said before the alphabet came
and man at last began to write.

"Man will never fly,"
they said before the planes and blimps
zoomed and purred in arcs
winding their circles around the globe.

"Man will never make the United States of Europe
nor later yet the United States of the World.

"No, you are going too far when you talk about one
world flag for the great Family of Nations,"
they say that now.

And man the stumbler and finder, goes on,
man the dreamer of deep dreams,
man the shaper and maker,
man the answerer. . . .

*From "The People, Yes,"
by Carl Sandburg
Permission Granted*

MANY stories have been told about what people think of the United Nations. But our favorite one concerns the remark one man made to another: "I don't know what the United Nations is. I never did like it anyway!"

Foolish? Of course. It was certainly foolish to "dislike" an organization he knew nothing about; and thus doubly foolish to discuss it in the first place. Yet many people do that very thing. They do not know, for example, what UN's purpose is, so they are hardly in a position to judge whether it is living up to its purpose. Or they know only a small part

of its program, and they judge every phase of its program by that small part. Again, they frequently expect it to do all the things a government can do—not realizing that the United Nations is an organization, not a government.

But we believe you will want to know what the United Nations is and what it is trying to do. It has a great deal to do with your future happiness and security, and that's certainly reason enough for giving it some thoughtful consideration!

First of all, in order to understand what it is and how it works, you must first grasp its main purpose: the *peace and security of the world*. And please notice the last three words, *of the world*.

How They Say it

by C. F. Berlitz •

Reprinted from the "United Nations World Magazine"

Did you ever wonder what the common every day expressions really mean in foreign languages? Some of them are politer expressions than ours. In Korean, for instance, the expression for "Good Morning" is "Have you had a good rest?"

Here is a chart which will show you how different peoples express the common "one world" sentiments, expressed in English on the left.

ENGLISH	RUSSIAN	TURKISH	SPANISH	ARABIC	JAPANESE	CHINESE
How do you do?	Be healthy!	May the day be happy for you!	How are you?	Peace with you!	Honorably early!	Good not good!
How is everything?	How are your affairs?	How is your mood?	How is it?	How is your disposition?	How is it?	How is your digestion?
Thanks!	Thanks!	Let us thank God!	Thanks!	Many benefits!	Difficult to exist!	Most grateful!
You are welcome!	Nothing!	For nothing!	There isn't anything!	Give them to God!	In what way can it be done?	Don't behave like a guest!
I love you!	I love you!	I love you!	I want you!	I love you!	I love you!	I love you!
Excuse me!	I am guilty!	Could you pardon me?	Dispense with me!	Forgive me!	Honorably permit!	I treat you unfairly!
So long!	To the date!	I leave you to God!	Until the sight!	Leave with peace!	It is empty peace!	Meet again!
Good evening!	Kind evening!	May the evening bring you happiness!	Good night!	Happy evening!	This evening!	Have you had your meal?

Copyright 1950 by UN World, Inc.

Throughout the ages, peoples and nations have gone to war—to gain more territory, to settle disagreements, or to win others to their “ideology.” Yes, we have always had wars; but we also have always had men who dreamed that they would find a way to end all wars.

The prophet Isaiah saw a future in which men would “beat their swords into plowshares and spears into pruning-hooks.” (Isaiah 2:4)

Over a hundred years ago, Alfred Tennyson, the English poet, wrote:

For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would
be;

Saw the heavens filled with commerce, argosies of magic
sails,
Pilots of the purple twilight, dropping down with costly
bales;

Heard the heavens filled with shouting, and there rained a
ghastly dew
From the nations' airy navies grappling in the central blue;
Till the war-drum throb'd no longer, and the battleflags
were furl'd

In the Parliament of man, the Federation of the World.

There the common sense of most shall hold a fretful realm
in awe,

And the kindly earth shall slumber, lapt in universal law.¹

Think of it! Over a hundred years ago, Tennyson had “dipt into the future” and dreamed of the day when men and nations would sit down together in what he called “the Parliament of Man, the Federation of the World.”

¹ Tennyson, Alfred Lord, “Locksley Hall” (1842).

While the United Nations Organization is not a true "Federation of the World" or a world government, it has been designed to maintain a peaceful world. It's hard to imagine a more difficult task—or a more important goal. The task is difficult because a world-wide organization of nations must include:

1. Capitalist, socialist, and communist governments.
2. Countries in which 97 per cent of the people *cannot* read and write; and countries in which 97 per cent of the people *can* read and write.
3. Peoples of varying beliefs on religion: Christians, Moslems, Buddhists, Hindus, Jews, Confucianists, Taoists, Agnostics, and Atheists.
4. Peoples of varying shades of skin pigmentation.
5. Peoples who speak hundreds of different languages.
6. People who work in steel mills as well as those who live in rice paddies or ride the steppes.
7. Millions of people who actually distrust each other, misunderstand each other, or who are ignorant of each other. For in spite of the radio and in spite of the airplane which enables us to circle our earth in 36 hours, the great majority of the two and one-third billion people on this earth know almost nothing about each other.

But let's turn to the very beginning of this world organization. Let's "begin at the beginning."

The United Nations Organization was born at the San Francisco Conference, which opened in April 1945, and was attended by representatives of fifty nations. And after two months of debate the members drew up a constitution which they called a Charter.

They unanimously adopted the Charter on June 25, 1945. It came into being officially on October 24, 1945, when it



(Courtesy United Nations)

NEW DRESSES AND NEW SHOES FOR THESE GREEK
BOYS AND GIRLS

*These were made possible through the UNICEF fund of the
United Nations.*



(Courtesy United Nations)

A LITTLE WAR ORPHAN FROM NAPLES, ITALY

*This little girl's first new dress has come through the United
Nations.*

The United Nations

was "ratified," or signed, by the "Big Five" nations (Great Britain, China, France, Union of Soviet Socialist Republics, and the United States) and by a majority of the other nations. We now celebrate October 24 each year as "United Nations Day," because that was the day on which the United Nations was born.

Perhaps you will understand better where the United Nations is going, and how it plans to get there, if you keep in mind these two groups of words: "acts of aggression" and "long-range actions for peace."

An "act of aggression" simply means "the first step in a quarrel or fight." When the United Nations speaks of "aggression" it plainly means "an action that may start a war." So it has set up one part of its organization—the Security Council—to deal with "acts of aggression."

On the other hand, the members of the UN realize that there are many other basic causes of war. They know—and so do you, if you stop to think about it—that hunger, poverty, disease, and inequalities can lead to wars. So the UN has also embarked on a vast program of action to help the peoples of the "have-not" nations. Thus, UN's long-range actions for peace include plans for education, food, clothing, shelter, and the means of making a living for all the peoples of the earth. In plain words, the United Nations is trying *to stop wars wherever they may start in any part of the world; and to prevent them from ever getting started.*

The world should never forget that the United Nations was organized while World War II was still going on. It had been planned during the surrender of Germany, and the San Francisco Conference was held while the Pacific War was at its height. The war in Europe had been going on for more than five years; the war in the Pacific for more than three; and that in China for more than eight years.

Like our own United States of America, the United Nations was organized after prolonged and bitter debate. Indeed, it's a wonder that the members came to any agreement at all! Yet in spite of all the crosscurrents of opinion at San Francisco, they sat down and hammered out a Charter (see Preamble on opposite page), which began with these great words:

"We, the people of the United Nations determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small."

The Charter of the United Nations is the supreme law for all members of the United Nations. Read the Charter and study its principles; and you will find that it is a treaty under which every member nation has very serious obligations. It sets up goals and outlines the framework within which UN must work. The Charter is a law for governments; but it is left up to the governments to enforce the law in their own countries.

Actually, then, UN is not a government. It is an organization of governments. It cannot make or enforce laws. Its success depends not only on the words of the Charter but also on the extent to which the members live up to their obligations.

The Charter makes the purposes of UN very clear:

1. To maintain peace and security.
2. To promote friendly relations among nations.
3. To solve international problems through cooperation and to further the respect for human rights.

CHARTER OF THE UNITED NATIONS

WE THE PEOPLES OF THE UNITED NATIONS DETERMINED

to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and
to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and
to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and
to promote social progress and better standards of life in larger freedom.

AND FOR THESE ENDS

to practice tolerance and live together in peace with one another as good neighbors, and
to unite our strength to maintain international peace and security, and
to ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and
to employ international machinery for the promotion of the economic and social advancement of all peoples.

HAVE RESOLVED TO COMBINE OUR EFFORTS TO ACCOMPLISH THESE AIMS.

Accordingly, our respective Governments, through representatives assembled in the city of San Francisco, who have exhibited their full powers found to be in good and due form, have agreed to the present Charter of the United Nations and do hereby establish an international organization to be known as the United Nations.

4. To serve as a center for "harmonizing the actions" of nations in order to accomplish these goals.

Today, the United Nations is carrying out its great work in many ways:

(1) It is the major champion of peoples seeking to rule themselves; and it has already led a dozen nations toward independence through its Trusteeship Council.

(2) It is helping peoples to raise their standards of living and ridding them of hunger, poverty, and disease—through its Economic and Social Council, the Specialized Agencies, and its Technical Assistance Program.

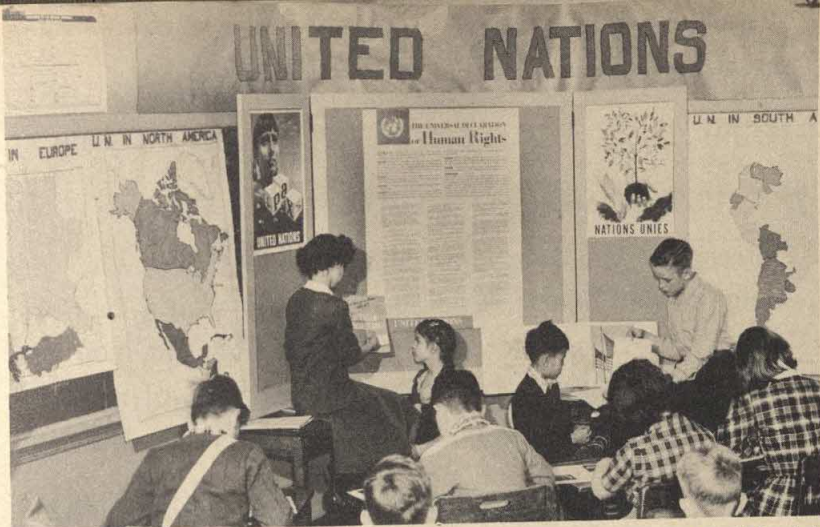
(3) It has resisted aggression in Korea and has stopped regional wars in Indonesia, Palestine, Greece, India, and Kashmir—through the action of the Security Council.

(4) It is advancing "world order under law"—through the Court of International Justice.

Most United Nations meetings are conducted in five languages, simultaneously. Delegates wear earphones and can tune in an English, French, Spanish, Russian, or Chinese interpretation. The interpreters sit in glass-enclosed booths and perform the almost miraculous feat of listening to and translating whatever any speaker is saying so that a delegate or visitor, simply by turning a dial, can hear it in his own language. Most United Nations documents are also issued in the five official languages.

The permanent Headquarters of the United Nations covers six city blocks on the East River in mid-town New York. The Secretariat Building is a thirty-nine-story skyscraper of marble, steel, aluminum, and glass.

Besides a capital, the United Nations also has a flag. It is sky-blue, with the United Nations seal—the world embraced



(Courtesy Minneapolis Public Schools)

IN A MINNEAPOLIS SCHOOL

Sixth graders learn about the United Nations with the aid of maps and displays.

in olive branches—in white upon the blue field. This flag now flies in many parts of the world, wherever a United Nations mission, agency, or office is operating.

There are numerous ways in which “you can count” in the work of the United Nations and its Specialized Agencies:

1. You can read the newspapers and magazines and be informed on what is going on in the UN organizations. You can know their goals, their accomplishments, and their promise for the future.
2. You can report on world affairs and write articles about UN for your school newspaper.
3. You can help create a “model” United Nations Assembly in your school. You can understand world problems much better if you have to “play the part” of a nation in a model Security Council or General Assembly.
4. You may be able to travel either as a class or in a special exchange group. You may belong to an international relations club and be the club’s representative at a regional meeting in another city or state.
5. You may be able to visit the United Nations. Do not

feel that you are "too young" or that you will "not understand" what is going on, if you visit UN headquarters. No matter how young or how old, you will probably come away feeling a great sense of responsibility for "doing something" about the work of UN.

Here is a message from Trygve Lie of Norway, first director general of the United Nations. It was published on October 24, 1950—the fifth birthday of UN—to remind you of the importance of celebrating United Nations Day:

The United Nations was created five years ago in the name of the peoples of its member countries. That includes you. Boys and girls as well as adults have a part to play in building a better world.

In your school and home you learn to give and take. You learn to curb selfish demands and to be a good member of your school and family. In the United Nations, member countries have a chance to solve their differences in the same spirit and to live as good members of a world family.

By studying the United Nations in your school and by talking about it in your home you can help bring about a real understanding of its aims and of the way it works. What is discussed in homes spreads in widening circles through whole communities, and through entire nations. In this way you, too, can help spread understanding of the United Nations.

CHAPTER THIRTEEN

The Declaration of Human Rights

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience, and should act toward one another in a spirit of brotherhood.

From The Declaration of Human Rights

National Citizens' Committee
for United Nations Day
Washington 6, D. C.

Twin Valley School
Whitmore, California

Dear Friends,

We are sending our report for United Nations year. We are a group of rural school children, nine in number, first through eighth grade. We are 35 miles from a town of any size but we are trying to do our share.

Last year, we studied United States history—yesterday, today and tomorrow. We had a lot of fun because we really live what we are studying. We reproduced the first Thanksgiving—wild geese and duck and everything just like the first Thanksgiving. For today—we visited places all over our county. For TOMORROW—(we decided it was really the most important to boys and girls our ages) there wasn't a book to study or a place to visit, yet TOMORROW would be our RESPONSIBILITY.

We had some material on United Nations but we really wanted to find out things for ourselves. In the fall, we began writing letters to children all over the world. We wrote to all the states of the United States, too. We wanted to find out about all the DIFFERENT kinds of children wherever they lived. Twelve of us wrote over 600 letters during our school term. DO YOU WANT TO KNOW WHAT WE FOUND OUT? There are no DIFFERENT kinds of children, they are just like us. Of course their homes are different and they may not talk like us but just the same in all the important things they were just like us.

We got all the United Nations flags and made them and put them up around our room. They go clear



THE UNIVERSAL DECLARATION OF Human Rights



PREAMBLE — recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.

WHEREAS disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a new world in which human beings shall enjoy freedom of speech and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

WHEREAS it is essential that man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

WHEREAS it is essential to promote the development of friendly relations among nations,

WHEREAS the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have

determined to promote social progress and better standards of life in larger freedom.

WHEREAS Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms.

WHEREAS a common understanding of these rights and freedoms is of the greatest importance for the full realisation of this pledge,

NOW THEREFORE THE GENERAL ASSEMBLY PROCLAIMS this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

ARTICLE 1 — All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

ARTICLE 2 — (1) Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

2. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether that territory be an independent, trust or Non-Self-Governing territory, or under any other limitation of sovereignty.

ARTICLE 3 — Everyone has the right to life, liberty and the security of person.

ARTICLE 4 — No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

ARTICLE 5 — No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

ARTICLE 6 — Everyone has the right to recognition everywhere as a person before the law.

ARTICLE 7 — All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

ARTICLE 8 — Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

ARTICLE 9 — No one shall be subjected to arbitrary arrest, detention or exile.

ARTICLE 10 — Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

ARTICLE 11 — (1) Everyone has the right to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

(2) In the determination of his civil and criminal rights or obligations, everyone shall be entitled to a fair and public hearing by an independent and impartial tribunal.

(3) In the determination of his civil and criminal rights or obligations, everyone shall be entitled to a fair and public hearing by an independent and impartial tribunal.

ARTICLE 12 — No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

ARTICLE 13 — (1) Everyone has the right to move freely and to reside in any country.

(2) No one shall be arbitrarily deprived of his nationality nor of his right of change of nationality.

ARTICLE 14 — (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

ARTICLE 15 — (1) Everyone has the right to a nationality.

2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

ARTICLE 16 — (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

2. Marriage shall be entered into only with the free and full consent of the intending spouses.

3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

ARTICLE 17 — (1) Everyone has the right to own property alone as well as in association with others.

2. No one shall be arbitrarily deprived of his property.

ARTICLE 18 — Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion in belief in teaching, practice, worship and observance.

ARTICLE 19 — Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

ARTICLE 20 — (1) Everyone has the right to freedom of peaceful assembly and association.

2. No one may be compelled to belong to an association.

ARTICLE 21 — (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

2. Everyone has the right of equal access to public service in his country.

3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

ARTICLE 22 — Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the right to social security.

ARTICLE 23 — (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

2. Everyone has the right to just and favourable remuneration which shall include wages and benefits without distinction.

3. Everyone has the right to organize and join trade unions, to bargain collectively, to strike, and to seek and to enjoy the benefits of social security.

4. Everyone has the right to a fair and equitable remuneration.

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around the room. We made a big World Friendship book and showed it at the county fair. On the cover was a picture of the world and around it was a girdle of postage stamps from all over the world. Inside we put some of our letters and pictures of our friends, also post cards and other things our friends had sent us.

This fall our Home Demonstration Agent, Miss Ann Pleasant, knew how much we were interested in United Nations. She chose our 4-H Club, (we all belong) to give the flag kit to make a flag for U.N. Day. We all sewed on it. It was the first time we had ever blanket stitched or buttonholed, but we did it. Two of our boys cut a small tree for a flag pole so we could fly it.

We invited the community and another rural school to visit us on October 24.

We made up our own pledge to give for it. We clasped hands in brotherhood while we said the pledge. There are ten nationalities in our school so each one clasped his hand with someone of another nationality. This is our pledge, "We the people of the United Nations, hereby pledge our loyalty to all peace-loving people. We pledge our eyes to see the likeness of mankind.

"We pledge our hearts toward understanding the brotherhood of man. We pledge our very lives toward peace for all."

When the other schools were ready to go home, we loaned them some of our letters and our World Friendship book so they can begin to make friends, too. We also loaned them our United Nations kit.

We aren't very large but we think if everyone tries to help the people near him to understand about other people being like us that someday everyone may have understanding. We are going to lend our United Nations flag whenever it is needed. The newspaper at Redding, (our County Seat) said that it was the only one in the County.

We hope our report will help other little schools like ours. There is always something that everyone can do.

Sincerely,

TWIN VALLEY SCHOOL, SHASTA
COUNTY, CALIFORNIA

Doris Burton	Bill Lakmann
Dick Williams	Helen Burton
Marvin Williams	Ronnie Asher
Lois Williams	Eugene Asher
Claudia Brady	
Mrs. John D. Rector, Sr., Teacher	

THE Declaration of Human Rights is a document which lists thirty of the highest ideals of all peoples who have brotherly love and good will toward men in their hearts.

It is the outcome of two and one-half years of work by

a commission, or small working group, of delegates to the United Nations. Every word is the product of long discussion and debate. It was finished in 1948.

There have been other documents—some of them centuries old—which declared what the rights of human beings were. As we have already mentioned in "The Story of Democracy," there are the British Magna Charta, the French Declaration of the Rights of Man, and our own Declaration of Independence. This 1948 document, however, grew out of the cruel and inhuman treatment of men, women, and children by the Nazis during World War II. The decent, right-minded people of the world were so shocked they wanted to take some action on a world-wide basis. They wanted the nations of the world to unite, first in agreeing on what rights a "human being" has, and secondly in preventing any nation from practicing such barbarism again. The logical place to do this, it seemed, was in the United Nations Organization.

The Declaration of Human Rights goes beyond all previous declarations of this kind, in two ways:

1. It is international.
2. It includes *more* than political and civil rights (the right to vote); and *more* than religious rights (the right to worship as you please).

The rights which it covers are to be without discrimination of any kind—of color, sex, language, religion, political opinion, birth, property status, or national or social origin. Thus it is not only a statement of rights but a protest against discrimination of all kinds.

The following areas of living are covered in the Declaration:

1. Rights as a person.
2. Rights as a member of a family.
3. Rights to education.
4. Rights as a worker.
5. Rights in court.
6. Rights in deciding where one shall live.
7. Rights to hold property.
8. Rights to receive and advocate ideas.

It should be remembered that the Declaration is not a law—but a source of law. As you already know, the United Nations is not a government, so it doesn't have the right to draw up laws that nations must enforce. But it can ask nations to adopt the Declaration as a set of goals rather than a set of laws. Many nations, including ours, have already adopted the Declaration as a standard by which they will measure their conduct. When you read this Universal Declaration of Human Rights, remember that most of the rights proclaimed in it are not yet enjoyed by most of the peoples of the world—no, not even by all the people in our own United States. Millions of people are denied equal opportunity, because of their beliefs or the color of their skin. Still greater millions are hungry and poor.

Yet the Declaration has already been a great moral force in the world. Two million copies were printed in one year—in thirty languages. It has been presented on films and posters and discussed on radio broadcasts. This is only the beginning. For it is up to you to help make it a world-wide goal for peoples everywhere.

This is a simplified, unofficial version of what the Declaration of Human Rights says to every person on earth:

1. Since all people are brothers and sisters in the human family, you should treat everyone with respect.
2. Your rights have nothing to do with your bank account, family ancestry, religion, sex, color, or political beliefs.
3. You have the right to be alive and to stay that way.
4. No one can make you a slave.
5. You cannot be tortured or punished in any degrading way.
6. Your rights belong to you wherever you go.
7. You are as important as anyone else in the eyes of the law.
8. If anyone takes away any of your basic rights, you can ask court action to get them back.
9. You can't be arrested or exiled unless you've done something wrong.
10. If charged with a crime, you will get a fair public trial in an impartial court.
11. You must be considered innocent until proved guilty. You can't be punished for any act that was not considered a crime at the time you did it.
12. No one, without lawful reason, can read your mail, enter your home without your permission, or pry into your personal and family affairs.
13. You can come and go freely in your own country, leave and return as you please.
14. If you are persecuted in your own country, you can seek refuge in another.
15. You have the right to a nationality. No one can take it away or prevent you from changing it if you want to.
16. Once you're of age, you can marry whomever you choose and raise a family. You can't be forced to marry against your will.

The Declaration of Human Rights

113

17. You may own property, either by yourself or with others. It can't be taken away from you illegally.
18. You have freedom to join any religion or none, and the right to express your beliefs.
19. You may speak, write, and read whatever you choose.
20. You may form organizations and attend any public gathering. But you can't be forced to go to meetings or join any association.
21. You have the right to take part in your government by voting in free elections. And you're entitled to all the services which your government provides.
22. You have the right to social security benefits, if the facilities are available, and to live in dignity.
23. You may go after any job you can handle, and you are entitled to a living wage. You may join a trade union.
24. You have the right to rest and leisure, reasonable working hours and paid holidays.
25. You are entitled to decent food, clothing, housing, medical care, and pensions for sickness, disability, and old age. Mothers and children deserve special care.
26. You have the right to a free elementary education, and to as much higher schooling as your abilities merit.
27. You may share in the enjoyment of art and science, receiving any profit that results from your own talent.
28. You deserve to live in a peaceful world where all these rights can be realized.
29. You must shoulder your own responsibilities to society, making sure you don't step on the rights of others.
30. Neither you nor any other person, nor any nation, has the right to destroy any rights listed in this Declaration.

Study these "human rights" carefully. Discuss them with your school friends, teachers, and parents. Remember, they

express more than the rights of human beings; they are a protest against discrimination of every kind.

The furthering of human rights throughout the world is clearly one of the most important ways you can *put democracy to work*.

CHAPTER FOURTEEN

Living Democratically Every Day

"We have committed the Golden Rule to memory;
let us now commit it to life."

Edwin Markham

IT'S easier to say "live democratically" than to explain how to do it. Yet that's exactly what we're going to try to do. We're going to give you some examples of honest-to-goodness democratic living.

Whenever you think of the word "democracy" do you also think of the word "freedom"? It's only natural that you should. But you must always remember that freedom in a democracy does not mean absolute freedom. It doesn't mean that you can do exactly as you please. Everyone's freedom is limited; there is always a point where your rights leave off and the other fellow's rights begin. So, living democratically doesn't mean that you are free to do everything you wish, simply because you wish to do it.

Here are some examples of what we mean by that statement: You cannot drive a car on a public highway or a city street at eighty miles an hour, even though the car belongs to you. Why not? Because you would be restricting the *rights of others* to walk on a street or highway in safety. You cannot always "be first" in line without limiting someone's right to be first some of the time. You cannot use playground equipment or art supplies all the time, or, when you are

older, drive the family car whenever you want it, because others have the same right that you have to these things.

You can hardly annoy others during study time without limiting their freedom, for they have a *right* to study without being interrupted. If you monopolize the telephone or insist on your special radio broadcasts at all hours or play the phonograph when others wish to have it quiet, then you show that you are thinking only of your wants and not of the rights of others about you. You see, all of us live within an invisible circle which is bounded by the rights of everyone else. Our rights extend only to the rim of the circle, where the other fellow's rights begin!

But let's get down to "brass tacks" and see what all these ideas mean in terms of what you do in school, at home, and on the playground if you practice democratic living.

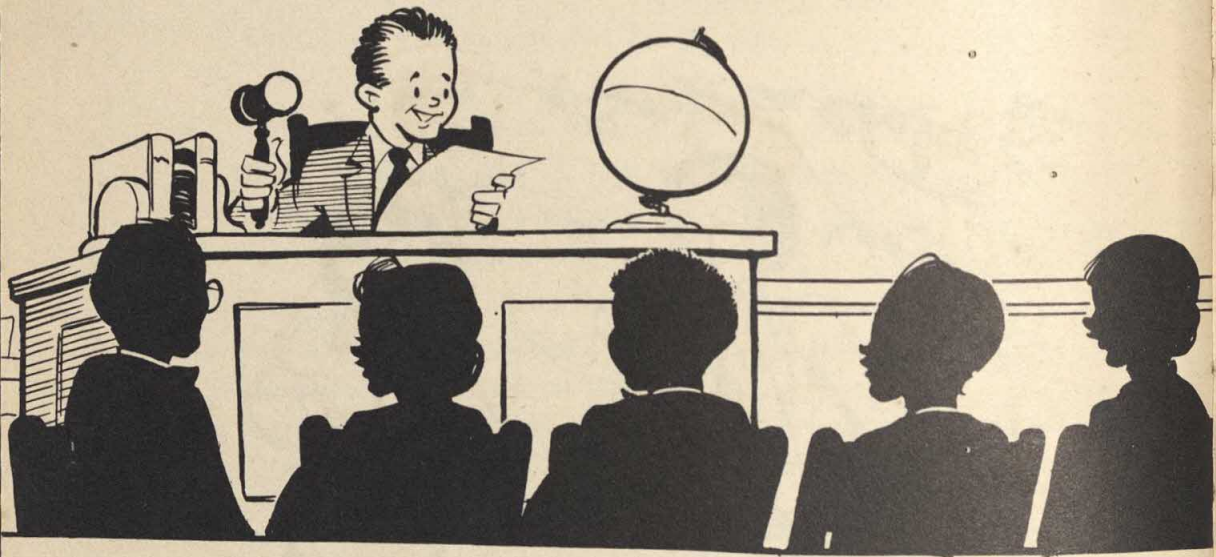
AT HOME, AT SCHOOL, ON THE PLAYGROUND AND IN THE COMMUNITY

We respect others' opinions.



"I don't agree with you, but you have a right
to your opinion."

We practice student government.



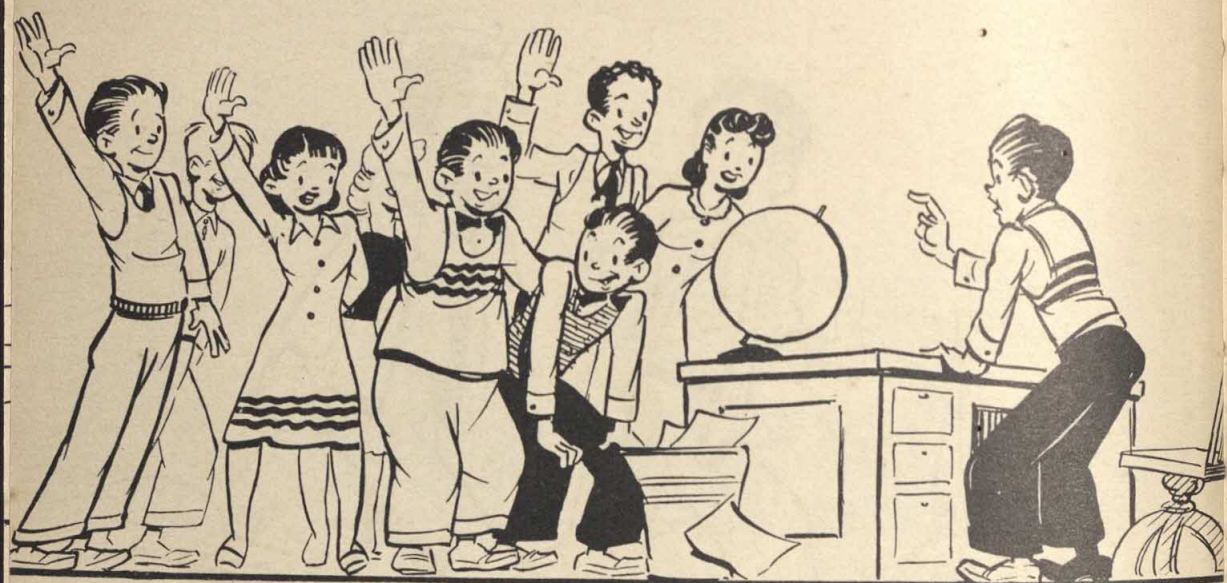
"Each delegate will now report on the vote
taken in his home room."

We respect others' religions.



"I'd like to visit your church sometime,
and I'd like to have you visit mine."

We accept majority decisions.



"The class votes 18 to 4 in favor of
playing volley ball."

We treat public property with respect.



“Our public monuments are spoiled for everyone when people write or carve on them.”

We share in community activities.



"I'm collecting paper for the paper drive."

"I'm helping clean up rubbish."

CHAPTER FIFTEEN

You Are Important

I am only *one*.
 But, I *am* one.
 I cannot do everything,
 But, I *can* do *something*.
 What I can do, I ought to do;
 And what I ought to do,
 By the grace of God
 I *will* do.

Author unknown

"I AM so small and insignificant that I couldn't do a thing."
 "I don't believe that anything will ever prevent war."
 "You can't change human nature. Some people are *born* fighters! There will always be wars!"

If you believe that any one of those statements is true, we hope you will think that this book has been written *just for you*. For what we have tried to do is to help you look for facts about the democratic way of life; and help you use those facts in *putting democracy to work*.

You are just one person. But if you keep your eyes wide open and your ears in tune to world affairs, you are certain to discover that *individuals* are doing the biggest job of all in working for democracy. The trouble is, not everyone is on the job. Lots of people think that making democracy live is "somebody else's job."

Let's look at the facts about human nature, for example. When someone says, "Some men are born fighters! There will always be wars!" you must know that is a "misconcep-

tion"—a statement unsupported by facts. According to scientists, there is a wealth of proof to show that human nature *can* change, and has done so many times.

When we are born we have a great many possibilities of behavior. There is no set pattern of "good behavior" or "bad behavior" born in us. We *learn* to behave—as fighters, or as patient, determined peacemakers. We *learn* to glory in war and scorn peace; or we are *educated* to love peace and hate war.

But, notice this: once we have learned one pattern or the other it's mighty hard to change! So it's very important that you learn—while you are young—to seek the slow painstaking way of discussion and compromise, when you come face to face with disagreements with your classmates, friends, or neighbors. Don't for a moment entertain the idea that arguments can be settled only with your fists. When you are older, this may mean guns, tanks, and bombs!

Often, people are cruel only because they have been taught that that is the best way to get along. But it is just as natural to be co-operative and gentle as it is to be bossy and "war-like!"

True, there have been wars and more wars. But look at some of the changes we've already made in our behavior!

Take the treatment of criminals, for example. Formerly they were cast into dismal dungeons or housed in jails and asylums where conditions were appalling and jailers were brutal. Now, we try to understand sympathetically what makes men criminals. We teach them trades, and we forbid brutal treatment of them.

Sailors are not flogged as they were on the sailing ships of 200 years ago. Debtors are no longer jailed. Children no longer work in mills, factories, or coal mines. The mentally ill are treated with kindness.

We've already tried political co-operation, in ever larger units. First tribes, then states, then nations. The whole story of the development of the United States is a proof that people can change their ideas and can try more and more to co-operate.

So, if you look at the facts, you'll find that wars are not necessary. You will also find that no one else can do your thinking for you—not your family, nor your classmates, nor the organizations to which you belong. You are going to have to search for the facts which support democratic practices, then act accordingly.

Here are some of the ways you can *put democracy to work*:

1. You can be well-informed. You can seek the facts—the truth.
2. You can fulfill all the duties of home and school and community citizenship. You can take an active part in solving problems in your community. Every slum is a black mark against the principles of democracy. You can live democratically every day.
3. You can put into practice the Declaration of Human Rights. The United States, like many other nations which solemnly signed the Declaration, is not yet fully living up to it in practice.
4. You can educate yourself in the geography, economics, history, and culture of your own and other countries.
5. You can learn about the scientific advances of your time—particularly in atomic science, psychology, and anthropology.
6. You can learn the fundamental laws of world trade. You can learn firsthand what "free enterprise" means. You can study world economics.

7. You can free yourself from prejudices and misconceptions about other countries and peoples.
8. You can learn to exercise leadership in your group. You will need to be able to accept responsibility—and to be impartial, patient, and humble.
9. You can study human relations in your family and among your friends, neighbors, and schoolmates. You can learn what "humanitarian" means; what is being done to help the underdeveloped countries of the world.
10. You can practice the Golden Rule. You can help others who lack a sense of belonging and participating in groups—those, for example, who never go to church or belong to a worth-while organization.

Remember these words of Edwin Markham:

He drew a circle that shut me out,
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in!

Where once hundreds have put democracy to work there must now be thousands; and where thousands have worked, there must be millions.

You, if you act, will have that good feeling of having done something worth-while—a feeling that only a few persons have had in the past. Then you can stand on your feet and take whatever problems our democratic nation must face, with the satisfaction that *you* did something to solve them.

The chances are that if you act, you will prevent the "worst" from happening.

Perhaps you will be encouraged by the words of Edward Bok, who was only seven when he came to this country from the Netherlands, but whose hard work led him ultimately

You Are Important

to the important position of editor-in-chief of the *Ladies Home Journal*:

"We do not seem to be able to get it into our heads that the great works of the world always begin with one person. It is the young man of little faith who says, 'I am nothing.' It is the young man of true conception who says, 'I am everything.' and then goes to prove it. That does not spell conceit or egotism, and if people think it does, let them think so. Enough for us to know that it means faith, trust, confidence: the human expression of the God within us . . . It is a wonderful pronoun: YOU. But remember it is singular. It is personal. It means YOU."

EDWARD BOK: YOU, SCRIBNER'S
MAGAZINE, OCTOBER, 1925.
CHARLES SCRIBNER'S SONS.

Yes, you are just one person in the free world in which you are living—but you will need to stand up and be counted in making democracy work, and in making it live.

We hope that your reading of this book will not only have helped you realize what is being done, but also what *can* be done. And we also hope that when you have thought about the activities and programs which are suggested here, that you'll not be satisfied until you've found more ways to act—and better things to do!

Just remember this . . . **YOU ARE IMPORTANT!**
YOU COUNT!

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- AMERICAN EDUCATION AND INTERNATIONAL TENSIONS, by the Educational Policies Commission, National Education Association, Washington 6, D.C. 1949, 25¢ (Request).
- BOOKS TO HELP BUILD INTERNATIONAL UNDERSTANDING, by Nora E. Beust. Division of International Educational Relations, Office of Education, (FSA), Washington, D.C. (Request).
- CHILDREN'S BOOKS ABOUT FOREIGN COUNTRIES, edited by Helen R. Sattley.

- Reprint. From *Elementary English Review*. National Council of Teachers of English, 211 West 68th Street, Chicago 21, Ill. 35¢.
- DEVELOPING WORLD-MINDED CHILDREN, compiled by Leonard S. Kenworthy, Published by the author, Brooklyn College, Brooklyn 10, N. Y. 1951.
- FREE AND INEXPENSIVE MATERIALS ON WORLD AFFAIRS FOR TEACHERS, compiled by Leonard S. Kenworthy. Published by the author, Brooklyn College, 10, N. Y. 1949, \$1.
- A SELECTED BIBLIOGRAPHY FOR TEACHING ABOUT THE UNITED NATIONS, by Helen Dwight Reid. Division of International Educational Relations, Office of Education, (FSA), Washington, D.C. (Request).
- UN FILM ALBUM. Phonograph records entitled "This Is The UN." Education Section, Department of Public Information, United Nations, Lake Success, N. Y.
- SOME SUGGESTIONS ON TEACHING ABOUT THE UNITED NATIONS AND ITS SPECIALIZED AGENCIES, UNESCO. Columbia University Press, N. Y. 1949.
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- "WE, THE PEOPLES . . ."; A BRIEF HISTORY OF THE UNITED NATIONS. American Association for the United Nations. The Association, 45 East 65th St., New York 21, N. Y. 1945. 62 p. 15¢.
- MUSIC OF THE UNITED NATIONS, Anne E. Pierce. University of Iowa Extension Bulletin No. 592. University of Iowa, Iowa City, Iowa. 96 p. 25¢.
- THE CHILDREN'S CATALOG. H. W. Wilson Company, New York. 7th ed., 1946. DeVere, Eona. "Traveling Around the World by Books." *The English Journal*, May, 1943, p. 265-69.
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CONTINUING SOURCES

In order to keep abreast of new developments in the international field, teachers and group leaders will need to rely, to a very great extent, upon sources from which they may obtain up-to-date publications and teaching aids as they become available.

Here are some specialized sources of information and materials in the international field. Following the name of the organization is the present address of its headquarters:

- American Association for the United Nations, 45 East 65th St., New York 21, N. Y.
- American Council on Education, 744 Jackson Place, Washington. D.C.
- American Friends Service Committee, Inc., 20 South 12th Street, Philadelphia, Pennsylvania.
- American Junior Red Cross, Eighteenth and D. Streets, N.W., Washington 13, D.C.
- American Legion, 777 N. Meridian St., Indianapolis, Indiana.

- American Library Association, 50 East Huron Street, Chicago, Ill.
 Boy Scouts of America, 2 Park Avenue, New York, N. Y.
 Brookings Institution, International Studies Group, 722 Jackson Place, NW, Washington 6, D.C.
 CARE (Cooperative for American Remittance to Europe, Inc.), 20 Broad Street, New York 5, N. Y.
 Carnegie Endowment for International Peace, 405 West 117th St., New York 27, N. Y.
 Council on Foreign Relations, 58 East 68th St., New York 21, N. Y.
 East and West Associations, 62 West 45th St., New York 19, N. Y.
 Embassies and Information Centers of the various nations, Washington, D.C. and New York, N. Y.
 Foreign Policy Association, 22 East 38th St., New York 16, N. Y.
 Girl Scouts of U.S.A., 155 East 44th St., New York, N. Y.
 Institute of International Education, New York 19, N. Y.
 National Education Association, Committee on International Relations, 1201 16th St., NW, Washington 6, D.C.
 National Conference of Christians and Jews, 381 4th Avenue, New York 16, N. Y.
 National Geographic Society, 16th and M. Sts., NW, Washington, D.C.
 Pan American Union, Washington 6, D.C.
 Rockefeller Foundation, 49 West 49th St., New York, N. Y.
 The United Nations, Department of Public Information, New York, N. Y.
 The United States Department of Agriculture, Office of Foreign Agricultural Relations, Washington 25, D.C.
 The United States Department of State, Washington 25, D.C.
 The United States Office of Education, Division of International Educational Relations, Washington 25, D.C.